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The Indiana Journal

POST-OPINION

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While browsing in a gift shop recently, I spotted a notepad with the heading: If the right side of the brain controls the left side of the body, the only left-handed people are in their right mind.

Of course, I bought that stationery! I'm left-handed. That is, I sew, eat, play ball, etc., with my powerful left hand. But I write with my weaker right hand. How come? Well, in my day

(six decades ago), left-handers were considered handicapped! And so my first grade teacher used her six-foot map pointer to rap me repeatedly over the knuckles whenever she saw the pen in my left hand. Since I sat within easy reach of that pointer (first row, first seat), it became a choice of living with scraped, sore knuckles or learning to write with my right hand. I learned!

Everyone in the family sneeringly called me *Di Gelinkteh* (The Lefty). My mother never even allowed me to sew because holding a needle as a "lefty" revealed a handicap.

Early in our marriage, Henry asked me to sew some buttons on his pajama coat. I declined. "Who sewed your buttons when you were in the Army?" "My Camp Mother!" he replied. After patiently waiting several days for those buttons, Henry prepared for bed one night with his pajama coat wide open — and wearing a tie on his bare chest. "Henry, you forgot to take off your tie!" I exclaimed. "No, I didn't forget," he smiled, "my chest is cold!" I learned to sew — buttons!

Many years later when I was teaching in a college prep school, a student named Robert Patlin entered my class. Now, "Patlin" is not a common name, and I knew that one of my cousins had named her son "Robert" after her brother, who had died in World War II. I had not seen that cousin for many years. Since I didn't want to let the class know that Robert and I were related, I asked him very casually, "Is your mother's name Sylvia?" "Yes," he

Di Gelinkteh

BY PEARL MARCUS

nodded. When I came home, I phoned my mother excitedly. "Guess what? Sylvia's son is my student!" My mother chuckled, "So now Sylvia will contact us ..."

Nothing happened. The next day I asked Robert, "Is your father's name Milton, and is he in the button business?" Again he nodded, "yes." Each successive day I dropped a new hit: "Is your grandma named Lotte?" Each day he'd say "yes," but neither Lotte nor Sylvia phoned. "Maybe he's not bringing any messages home," my mother guessed.

At the end of the week, I was walking up and down the aisles correcting the students' compositions. As I reached Robert's desk, I noted that he was writing with his left hand. And so I whispered in his ear, "Robert, your great-grandfather was a lefty, too!"

That did it! That night, my mother received a call from Lotte. "Is Pearl teaching at Highland School?" she asked delightedly. "Yes," was my mother's reply. "Pearl's been dropping hints to Robert all week, and we were surprised that neither you nor Sylvia contacted us." "Robert never said a word to us until last night when he asked me, 'Was my great-grandfather left-handed, too?' How did you know that?" I asked. "My teacher told me," he replied. "And then I remembered that *Di Gelinkteh* had become a teacher."

My mother never lived to learn that left-handed people are in their right mind. And I never learned how to sew — except buttons.

Maidenberg's in political arena

Brothers Anthony and David Maidenberg of Marion have taken sizable steps up the ladder of political influence.

Anthony C. Maidenberg, 42, is a lawyer and a state senator.

David H. Maidenberg, 39, a Realtor, was appointed April 19 by Gov. Evan Bayh as executive director of the State Election Board.

A former mayor of Marion, "Tony" Maidenberg successfully challenged a 16-year incumbent, Sen. Roger Jessup, R-Summitville. Fellow Democrats named him outstanding freshman Democratic senator of 1989.

Maidenberg kept a low profile as a freshman, but was deemed an able member of the Judiciary Committee and in his other work. He ended up giving one of the longer speeches of the special session as one of the few lawmakers familiar with a complex restructuring of state taxes on financial institutions.

Senator Maidenberg seemed to be always poised, through a session described as "rough and ragged" by one leader.

He puzzled an Indianapolis Star reporter a bit when she

questioned him about whether the possibility of a Sunday session would bother him.

She had not realized he was Jewish and found himself working on the sabbath and during Passover — which could be construed as consistent with the tradition of doing the community's work on the sabbath (although his was the work of the community at large).

David has been Grant County Democratic Party chairman, 5th District Democratic chairman and a member of the Democratic State Central Committee. The 5th is a huge and gerrymanderish district (designed by Republicans but now represented in Congress by Democratic Rep. James Jontz) that includes areas from east-central Indiana to northwestern counties.

David Maidenberg managed his brother's two successful political campaigns. He was away at graduate school when Anthony lost his mayoral re-election bid.

The Election Board David heads oversees regulation of campaign financing for state and legislative offices and the financial activities of political

Continued on page 4

Carmel wrestler heading for Maccabiah Games

Lou Silverman, an Indiana University wrestler from Carmel, qualified in the Maccabiah Games tryouts in Philadelphia last month at 136 pounds to win a trip to Israel.

The games in Israel will be July 1-14.

Silverman wrestled for his first varsity season at IU at 125 1/2.

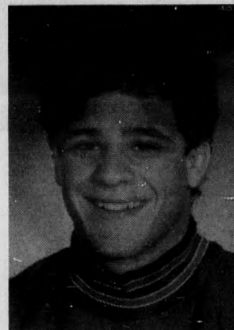
"I didn't expect to win going in at 136 1/2," he said, but he qualified by wrestling five matches at the higher weight. Victories over a Harvard wrestler and a Penn State wrestler put him over the top. There were 80 competitors — 10 in Silverman's weight class.

Silverman has been wrestling since he was 6 years old, he said. He was redshirted his first year at IU, so he still has two years' eligibility remaining. He came within one victory of qualifying for the 1989 NCCA Championships.

Persistence paid for Silverman. He tried out four years ago for the Maccabiah games at 125 1/2 pounds, but did not qualify.

He said he is happy to get international experience. One thing that may help is that he has some familiarity with Greco-Roman wrestling. Most U.S. college wrestling is freestyle, but Europe dominates in Greco-Roman.

"The big title will probably



Lou Silverman

be Greco-Roman" at the Maccabiah Games, he said.

Wrestling runs in the family for him, with two older brothers — Dave and Mike — who were high school wrestlers. Dave came in second in the state as a Carmel High senior. Lou came in third in the state as a senior, with a 92-8-1 record, under Coach Chuck Ford, who still is at Carmel and is proud of Lou's progress.

His college record is 16-16, but it was good enough to rank him fifth in the Big Ten,

which he said is the nation's outstanding college conference for the sport. Hoosiers Coach Jim Humphrey, in his fifth year coaching at IU, was the 1988 U.S. Olympic coach. IU finished fifth in the Big Ten and 20th nationally in wrestling this season, "the best in about 40 years," Silverman said.

Silverman credits his success to experience, knowledge and family support.

Before he heads for Israel he'll be taking some IU summer classes at Bloomington and helping his coach at a wrestling camp. He's seeking a degree in secondary education and English. The summer classes are necessary, he said, because it's hard to take a class load of more than 12 hours and do well academically while also wrestling.

He has a "little scholarship" for wrestling, which helps pay the bills.

Lou and his parents, Mr. and Morris Silverman, are members of Beth-El Zedeck Congregation. His folks are hoping they can arrange a flight to cheer for him in Israel.

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Bayh honored; Orr, 10 women to be honored

By Gisela Weisz
255 5019

Gov. Evan Bayh was the recipient of the Tree of Life Award, a tribute tendered by the Jewish National Fund, in the form of a gala dinner for



300 people at the Hyatt Regency Hotel on Tuesday, May 9. After Jeffrey H. Smulyan introduced guest speaker Rabbi Daniel B. Syme, vice president, Union of American Hebrew Congregation, the rabbi greeted the guests.

Bayh expressed his gratitude for the award, spoke of Israel and the early settlers of America. He wants to fight the enemies of us all, he said: "Ignorance, Poverty and Disease." He said he deems those who are involved with J.N.F., such as Rabbi Syme, a board member of the fund, the ones who make dreams of a better future come true...

Enjoying the kosher meal, having a pleasant evening

were Murray Feiwell, Marcia and Jerry Goldstone, Michael Gabovich, Alan Goldstein, Marilyn Glick, Anna Ruth and Mark Hasten, Jay Jaffe, Judy and Sid Laikin, Louise Jerry and Barry Litwack, Benton Marks, Janie and Michael Maurer, Sharon and Sid Mishkin, Harry Nadler, Cliff Rubinstein, Cantor Janis Roger, Diann and Jeffrey Stern, Greg Silver, Susan and Rabbi Jonathan Stein, Smulyan, Leslie Bridges, Ann Shapiro, Gladys Sperling, Stanley Talesnick, Bebe and William Weinstein and more.

NEW HEALER: Alan L. Schwartz, son of Dee and Sanford Schwartz and grandson of Ida and Isidor Muschel, was named the recipient of the Lyman T. Meiks Award, conferred by faculty of the Department of Pediatrics to the graduating senior who has demonstrated outstanding commitment to a lifelong contribution to the health and welfare of children. Dr. Meiks was a gifted physician and dedicated teacher in the School of Medicine and at Riley Hospital for more than 40 years.

Dr. Schwartz, who has been active at Congregation Beth-el Zedeck as organist and music teacher with the

children, had received his medical degree from Indiana University's School of Medicine on May 14. He will be doing his residency in pediatrics at Riley Hospital.

In honor of Alan's graduation, a celebration luncheon, hosted by Dr. Schwartz's parents for family and friends, will be held at the Ritz Charles on Sunday, May 21. Brother Todd will be coming to the party from California. Todd Schwartz is associated with Creative Artists Agency, a major talent agency in Los Angeles. Congratulations!

VISITORS: Former director of BJE Uri Korin and his wife, Dolly, visited their son, Ofer Korin in Indianapolis during the Passover Holiday.

INFLUENTIAL: Victoria and Arvin Rothschild hosted a dinner party in honor of Ira Glasser, national executive director of the American Civil Liberties Union, on Thursday, April 27, at the Glass Chimney restaurant prior to his speech at Indianapolis Hebrew Congregation.

Among the guests at the dinner were Michael Gradison, head of the Indiana Civil Liberties Union; his assistant, Ruth Peters, and legal counsel, Rich Waples.

Glasser's speech detailed the current court dilemma over abortion.

CORRECTION: In the May 3 '89 column I mentioned four women, who will be honored June 4, as the Hebrew Academy pays tribute to Governor Orr. I erred. There will be not four, but 10 women recognized for outstanding service to our community and the Academy. They are: Sylvia Blain, Joanne Eframian, Dorothy Friedman, Tobi Greenblatt, Ruth Nitsun, Eileen Prince, Susan Stein, Susan Skok, Linda Satchwill and Connie Yaffe.

TURNING PAGES: Deborah Paul, editor and publisher of Indiana Monthly, gave a very successful talk on magazine publishing at the National Council of Jewish Women's dinner meeting on May 4, in the Blue Iris restaurant.

NEW ABODE: Victoria and Arvin Rothschild have moved into their new home in Forest Hills, on Guilford, near Kessler. They bought the home from Janis and Morrie Maurer.

A MAGICAL EVENING:

"I enjoyed the association with the dental school and the opportunity to teach others the skills of the dental profession," said Dr. Charles Redish as he accepted the honor bestowed on him by his colleagues and friends. An elegant dinner dance honored Redish and his wife, Lee, at the end of his term as president of the Indiana Dental Association. Two hundred fifty people gathered at the Hyatt Regency hotel on May 5, to listen to him and to the music of the Five Easy Pieces, enjoy each other's company and be amused by Carl Andrews Jr.'s magic tricks.

Among the guests were the Redishes' two sons with their wives: Edie and Marty Redish, Chattanooga, Tenn.; Maureen and Greg Redish, Dallas, Texas; Alice and Leonard Berkowitz, Esther and Jerry Epstein, Louise and Bob Epstein, June and Charlie Fisch, Ann and Dick Glasser, Natalie and Dan Jacobson, Marcia Levin, Joan and Leonard Larman, Gertrude Morshan, Milli and Bernie Perry, Eve and Phil Perlstein, Jodi Stoner and Roberta and Al Wurzman. Dr. Gary Breslau was the chairman of this elegant tribute.

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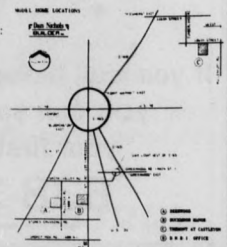
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NORM Weisman

FLASH! Chuckles. The persons hardest to persuade they're at the retirement age, are children at bedtime.....AND.....The man took out a \$50,000 accident policy, and on the way to the boarding gate, he stepped on a weight and fortune scale. He was startled when his fortune read, "your recent investment will soon pay off.".....AND.....The most popular actor in the Bible was Samson. He brought down the house.....AND.....Marriage is a gamble. They ought to sell the licenses out of a pari-mutuel machine.

FLASH! Congrats to David Alan Dubow (Jack and Helen) who took for is bride Jennifer Ann Ampe. The wedding took place last weekend at the Marott. We wish them a wonderful happy future together.

FLASH! Congrats to Elsie Segal, who won the title of "Mother of the Year" in a contest sponsored by the North

Side Topics and its affiliated newspapers. Elsie's son Elliot, wrote the winning article about his mother. What a great happening.

FLASH! Congrats to Pearl Joffe, who was installed as vice-president last week at the Clowes Hall Women's Committee's Spring Fling at the Woodstock Club. Good luck, Pearl.

FLASH! Newspaper ad: "Found, large shaggy dog. Owner may claim immediately by convincing three small children it isn't theirs.

FLASH! At the B'nai B'rith Bowling banquet last week, another great year was assured by the election of officers for 1989-90. They are Greg Sacks, president; Don Siegel, vice-president; Stanley Miller, treasurer; and Doug Seidman, secretary. Best wishes, fellows. The two new bowling balls were won by Ed Peachin and Paul Krumper. A wonderful affairs by a swell bunch

of guys.

FLASH! Reminder Service: The Beth-El Men's Club Bowling League will hold its annual banquet on Monday, June 5 at the North Meridian Inn. Cocktails at 6 p.m. with dinner at 6:30 p.m. Make your reservations promptly.

FLASH! Daffynitions: (Relations)-Inherited critics. (Spring)-The time of year when farmers and golfers start their plowing. (Pedestrian)-Pity the poor pedestrian. He doesn't know where his next car is coming from. (Bacteria)-The reentrance of a cafeteria. (Busy body)-A woman who has been married four or five times. (Optimist)-Is one who instead of feeling sorry he cannot pay his bills, is glad he's not one of his creditors. (Income tax)-It may cost you a lot of money, but think how it develops your brain. (A tree surgeon)-He leaves Kleenex under weeping willows.

FLASH! A wonderful tribute was paid to Muriel Romer last Monday evening, at IHC. Muriel retired from her post as exec. director, which she has held for the past 15 years. She was also religious school director for 13 years before that. Among the many speakers for the evening was Rabbi Daniel Syme, vice-president of UAH, who came in from New York City. A musical show, "Salute to Mrs. Temple" was written by Jodi Stoner, Florrie Williams and Shirley Backer and performed by a cast of 12. A memorable evening for Muriel. Good luck and enjoy your retirement, Muriel!

FLASH! A tee hee. He needed an excuse to tell his wife, why he was intoxicated again. Pausing in front of a music store, he noticed the word "syncopation." He thought, "good, I'll tell her I was afflicted with syncopa-

tion." He gave his wife that excuse, but she didn't know what syncopation was so she looked in the dictionary. The definition she found was "erratic hopping from bar to bar."

FLASH! A thrill for me to write this. Abe Simson has received an award for swimming over 2,500 miles in the JCC pool — a record. He's been swimming regularly there for over 25 years. And hear this: On May 23 Abe will be celebrating his 85th birthday. I remember Abe since he came to my gym classes when I was athletic director at Kirshbaum. He was in great shape then—and that was almost 50 years ago. Keep swimming Abe, and happy birthday.....FLASH! The Center outdoor pool will open May 27 at 1 p.m.

FLASH! Norm's philosophy of the week: No one is completely worthless. They can always serve as a "bad example."

FLASH! 'Twas a great 50th reunion for Manual High last weekend, bringing in 1939 graduates from many states, as far as Texas and California. Some of the Indy grads attending the festivities were Meyer B. Cohen, Gene and Jane Zukerman, Ben and Gertie Dock, Jack and Sylvia Alboher, Al Mordoh and Paula, Joe and Ida Shupinsky, Anne Calderon, Jack and Celia Cohen, Julius Lockman, San and Ruth Chernin, Lena and Hi Cohen, Moe Nahmias, Sophie and Alfred Paul, Helen and Art Barret and Isaac Yosha. And a great time was had by

all.

FLASH! Just for laughs. He was the manager of a "crossword" fighter. He enters the ring vertical and leaves horizontal.....FLASH! Happy birthday to Ethel Mighdoll, who celebrated with a lovely luncheon hosted by her three nieces, Lea Frankovitz, Sema Sapper and Mildred Alboher.

FLASH! Congrats to a very talented young man, Benjamin Prince, who wrote the music for the presentation of "Fame" performed at North Central High School several weekends ago. Benjamin is half of the Benjamin and Joshua Prince terrific team.

FLASH! Celebrating May anniversaries are Jack and Pearl Jaffe, Jerry and Dori Bluestein, Harry and Bernice Burnstein, Mike and Barbara Bliciman, Joe and Abbe Fogle, Sig and Carolyn Brenner and Henry and Andrea Leopold. May you all enjoy many more wonderful anniversaries.

FLASH! I love this. Mrs. Gotrocks invited three couples, the Rubloffs, the Goldbaums and the Chertoks, for a Sunday brunch. Then she hired an English butler. Sunday morning, she called the butler and said, "I told you I'm having three couples, the Rubloffs, the Goldbaums and the Chertoks, and my husband and I make 8 in all, and you set the table for 12. Why?" The butler calmly replied, "About an hour ago, Mrs. Chertook telephones to say that they are bringing the 'Bagels' and the 'Bialys.'"

Maidenbergs advance in political arena

Continued from page 2
action committees. It also monitors precinct map records to assist in the redistricting of legislative and congressional districts — a task looming for 1991, following the 1990 decennial census.

Both brothers are graduates of Indiana University. Anthony earned his law degree at Georgetown University Law Center. He was elected mayor of Marion at

age 28 in 1975, the youngest mayor in Indiana history of a first- or second-class city.

David Maidenbergs received a master's degree in public affairs from George Washington University in 1978.

Anthony and his wife, Jennifer, have two daughters, Molly and Nancy, and a son, Micah.

David's wife is Patricia.

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'Field of Dreams' inspiring

By CHARLES EPSTEIN

When an audience stands up and cheers with tears in the eyes at the end of a movie that film must have tremendous emotional power and audi-



ence appeal. Not only did the audience that I was part of react in this remarkable way but from what I have been told many other audiences who have seen "Field Of Dreams" acted in this same extraordinary manner.

Just when I thought I would never see another original idea on film comes a motion picture that astounds the imagination. And most of the credit must go to the director, Phil Alden Robinson, who took six years to write this fantastic screen play. The film is based upon the book "Shoeless Joe" by W. P. Kinsella. It is the story of a man's quest to transform his vision into reality.

Kevin Costner stars as Ray Kinsella, a simple Iowa farmer who, against all odds and bankruptcy, finds the courage to believe in his dreams. Amy Madigan plays Costner's wife and she is just wonderful. James Earl Jones portrays a legendary yet reclusive author whose wise-cracks and reaction are truly hysterical. An Academy Award nomination is in store for this marvelous actor.

"Doc" Graham, whose

nickname was "Moonlight," played only one inning of baseball as a New York Giant and did not even get a chance to come to home plate to bat. He then became a physician. This role is terrifically performed by Burt Lancaster. Shoeless Joe Jackson of the famed "Black Sox Scandal" (see "Eight Men Out," partially made in Indianapolis) is played by Ray Liotta. And cute little Gaby Hoffmann who has some extremely witty lines is the daughter of Costner and Madigan.

"Field Of Dreams" begins in an Iowa cornfield when Kevin Costner hears a voice, followed by a brief vision of a baseball field. He knows that if he plows under his own crop and builds a baseball field his favorite baseball player Shoeless Joe Jackson will come to play baseball on it. Regardless that Shoeless Joe has been dead for many years, Costner has faith that this will happen. His wife and child support him in this most unusual quest. Costner encounters several memorable characters pursuing the true meaning of what he hears. What Costner experiences, along with the audience, is most extraordinary.

The script is fascinating. There are no car chases. There is no violence, no sex, no drugs and no nudity. With all these "strikes" against this film it is easily the best motion picture of the year and will be hard pressed to be beaten if not equalled. The strength of this movie is the story and its characters and their intricate relationships. It will be hard to watch this film and not be moved. Laughter abounds

amid scenes of emotional amazement.

Director/writer Phil Alden Robinson modestly says "Everything good about the film is from the book." When adapting the book, Robinson's only major change was the fictional author portrayed by James Earl Jones. The real one in the novel is J. D. Salinger.

Concerning the meaning of "Field Of Dreams," Burt Lancaster has lots to say about the comedy fantasy.

"If you don't have dreams of some sort, ambitions, whatever you choose to call them, that you never test and never try, then something is missing from your life. You have to give yourself one good shot at it and then you can put the ghost to bed. That is what "Field Of Dreams" is about. That in dreams there is reality. Embrace that dream and attempt to realize it."

Phil Alden Robinson's direction is superb. He lets the story unfold itself. His process of storytelling cannot be surpassed. His film is a sensitive love story, a real fantasy, a film flowing with warmth and an ending that is awe inspiring. It is no wonder that people stand and cheer, applaud until their hands hurt and then wipe the happy tears from their eyes.

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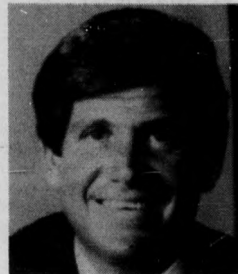
Our Bouquet of the Week is Jeffrey H. Smulyan.

The President of Emmis Broadcasting, Emmis Research Co., new owner of Indianapolis Monthly magazine as president of Emmis Publishing Corp., lent his name and his presence recently as cochairman of two major fundraising events — one for the Anti-Defamation League event honoring Thomas Binford March 30, and Tuesday, May 9, to a dinner at which the Jewish National Fund honored Gov. Evan Bayh.

Smulyan is a member of both Indianapolis Hebrew Congregation, where his children attend services, and Congregation Beth-El Zedek.

He has worked to help both congregations and the Federation and has served on the regional board of ADL. He has also opened his home for ADL events.

He said he regrets he cannot put in more day-to-day time for the community, because of his involvement in



Jeff Smulyan

the broadcasting industry and commitments of time to his family.

Nevertheless, for the Binford dinner, Smulyan oversaw the gathering of tributes to Binford that were collected in a journal presented to the honoree.

Among other involvements, Smulyan is on the board of the National Association of Broadcasters, the Advertising Council, the Radio Advertising Bureau and locally, the Indianapolis Zoo.

Continued on next page

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Kraft presents Torah at Naval Academy

ANNAPOLIS, Md. — Gerald Kraft of Indianapolis brought B'nai B'rith's message and gift of remembrance to the U.S. Naval Academy for a Holocaust memorial service.

The gift was a Torah scroll from a long-since destroyed synagogue in the town of Kyjov in Moravia, Czechoslovakia, a town whose Jews were martyred and where the only sign of their lives is a plaque in a park where their cemetery was situated before the Nazis invaded.

More than 400 people attended the April 30 ceremony, including most of the members of the Department of Defense's Days of Remembrance Committee, who came from all over the continent. The committee has established procedures for observing Yom HaShoah throughout the nation's military services.

The 50-voice Naval Academy Glee Club accompanied a cantor in hymns in Memorial Hall, where Navy men who died in U.S. wars are memorialized.

"We present this scroll to the U.S. Naval Academy," Kraft said, "with the knowledge that its meaning and value as a symbolic link to the past — a bridge that will help future generations to understand and remember — will add a new dimension to the rich traditions of this institution — a house where freedom dwells."

Kraft said he drew his thesis from Elie Wiesel's statements that the shared task of survivors is to share remembrance.

The scroll was "No. 1,268 of 1,564 from all over Czechoslovakia found in a Prague synagogue where the Nazis had stored them."

"Scroll 1,286 is a living witness testifying that this handful among 6 million cannot be forgotten," Kraft told the gathering.

At its height, the Jewish population of Kyjov was

about 400, Kraft said. By the time the Nazis reached the town, there were about 150 left. The invaders sent them to Theresienstadt concentration camp in Austria and thence to Buchenwald and Treblinka in Germany. Most died.

The bringing of the Torah to the academy began as a project of a Maryland B'nai B'rith lodge, which contacted the Torah memorial commission in England and sent representatives to bring it back.

While in England the representatives encountered a surviving Kyjov Jew, who told them the Torah had been used in the service for his bar mitzvah, Kraft said.

The Torah will be for display in the Academy's synagogue, not for daily use.

Kraft said the Torah was carried in procession two and a half blocks to the chapel at dusk, with Cantor Melvin Luteran of Baltimore singing as midshipmen formed a cordon of honor along the route. Luteran sang the Shema Yisrael as the procession began.

It was the third such Torah presentation for Kraft, he said. The other two were to Jewish communities in South America and Australia when he was B'nai B'rith president.

The organization had previously brought a Torah to the U.S. Military Academy at West Point.

Rear Adm. Virgil Hill, academy superintendent, said it was appropriate that the service was in Memorial Hall, but it should be remembered that the deaths of Holocaust victims were more tragic than those of fighting men, because they died "not for what they chose, but for who they were."

The academy's Jewish chaplain, Lt. Cmdr. Norman Auerback, led the recitation of the Kaddish. The one-hour ceremony also featured readings from poems written by children in concentration camps.

It plain he does not lend his name lightly, but only to causes he wholeheartedly supports.

His children, Cary, 8 (almost 9) and Bradley, 7, attend IHC.



Daniel Oppenheim

Daniel Oppenheim to be bar mitzvah

Daniel Howard Oppenheim will become a bar mitzvah in services Saturday, May 20, at Indianapolis Hebrew Congregation.

Daniel is the son of Dr. and Mrs. Bernard Oppenheim. He attends Westlane Middle School, where his favorite activities include reading, sports and chess. He attends the Bureau of Jewish Education for Jewish instruction.

Grandparents Mrs. Irving Roth of Indianapolis and Mrs. Michael Oppenheim of Skokie, Ill., will attend the services along with other guests from Chicago and its suburbs.



Jason Rich

Jason Rich to be bar mitzvah

Jason Michael Rich will become a bar mitzvah in services Saturday, May 20, at Congregation Beth-El Zedeck.

Jason is the son of Dr. and Mrs. Jeffrey J. Rich. He has a sister, Amy.

Jason attends Westlane middle school and the Bureau of Jewish Education. He is a member of the Westlane tennis team, Beth-El Teens, the junior varsity basketball team of the Center and also enjoys golf and snow skiing.

Grandparents Mr. and Mrs. Morris A. Nahmias of Indianapolis will attend the services, as will grandparents Mr. and Mrs. Theodore Rich of Terre Haute.

Family and friends will attend from Chicago, Columbus, Ga.; Greensboro, N.C.; Sacramento, Calif.; Florida, New York, Phoenix, Warwick, R.I., and Munster and Terre Haute.

Ray Edgar to be Beth-El cantor

Cantor Ray Edgar of Congregation Beth Hillel, Wilmette, Ill. will succeed retiring Cantor Robert Zalkin at Congregation Beth-El Zedeck.

The appointment of Cantor Edgar was approved by the Beth-El board of directors Monday night, May 15.

Peter Weisz, co-chairman of the synagogue's cantor selection committee, said Cantor Edgar came to the committee's notice through the intervention of Rabbi Dennis Sasso.

The search for a successor to Zalkin began in September, Weisz said, going through all the usual channels, and the committee still was not satisfied until recently. Sasso personally contacted a fellow Reconstructionist rabbi who recommended Edgar. The cantor sent a tape and "an illustrious resume" and matters proceeded from there, Weisz said.

Weisz and selection committee chairman Reuben Shevitz decided Edgar had impressive vocal abilities and a philosophic viewpoint ideal for Beth-El, Weisz said. In a meeting with the rabbis and the professional staff at the synagogue earlier this month, impressions were favorable.

"The major qualification we were seeking was vocal ability and ability to lead the congregation in liturgy and also in performance of sacred music in a way that will be enjoyable and exciting and pleasurable to our congregation," Weisz said. "He qualifies in both those areas."

The selection committee's choice of Edgar was unanimous, he said.

Edgar told the committee he was seeking a change be-

cause about 18 months ago the Wilmette synagogue hired a rabbi whose views on observance were not completely in harmony with his own. Edgar has served the synagogue near Chicago for about eight years.

The cantor said he was pleased with the level of observance and philosophy of Judaism apparent at Beth-El Zedeck.

Cantor Edgar was born and raised at Omaha, Neb. He received a bachelor's degree from Roosevelt University, Chicago, a master's degree in sacred music and a diploma of Hazzan from Jewish Theological Seminary, a master's degree in linguistics from American University and cantorial certification from Hebrew Union College, New York City.

He has served in cantorial capacities in New York City, Washington, D.C., Buffalo, N.Y., and Chicago.

He also has performed in concert and operatic venues throughout the country, with performances ranging from Gounod's opera, *Dr. Faustus*, to the *Joy of Prayer* and Handel's *Ezio*.

He has made recordings as a soloist and has served as a voice teacher in Washington and at Roosevelt University.

Cantors Edgar and Zalkin had met years ago while getting their cantorial education.

Edgar will be moving to Indianapolis Aug. 1, when Zalkin's contract expires.

The new cantor is unmarried at present and is a handsome, fit-looking man in his mid-50s, with black hair beginning to gray at the temples, Weisz said.

JFCS plans open house

A gala open house is planned by the Jewish Family and Children's Services to show off its new headquarters.

Invitations have been sent to everyone listed with the Federation for the event, 7 to 9 p.m., Sunday, May 21, which includes the 60th annual

meeting of JFCS.

The new offices are at 9002 N. Meridian St., Suite 200.

The agency will present a dessert buffet, honor 60 years of presidents, elect a board of officers and present its Ivan Chalfie Award for Distinguished Service to the Jewish Family and Community.

Lemberger-Schor betrothal told

Dr. Louis Lemberger and his wife, Myrna, announce the engagement of their daughter, Harriet Felice Lemberger of Indianapolis, to Neil David Schor, son of Rudolph and Rosalind Schor. The Schors are Cleveland, Ohio residents.

The wedding is to be in the spring of 1990.

Miss Lemberger is a fourth year medical student at Indiana University. Her fiancée is a law graduate of Ohio State University.

Jeff Smulyan

Continued from prev. page the Eiteljorg Museum Key Club and United Way.

"I probably do more in the way of lending my name, rather than giving more quality time," he said. But he made



Hungarian 'thaw' includes call to form Jewish youth group

By GISELA WEISZ

The limelight has been on the growth of freedoms in the Soviet Union, but the thaw is occurring elsewhere in the Soviet sphere of influence as well — including Hungary.

On the front page of Hungary's Jewish biweekly newspaper, the *Uj Elet*, an appeal aimed at young people appeared: JEWISH YOUTH ORGANIZATION IS BEING FORMED.

The goals of the forming youth group — which would be the first of its kind in decades — are outlined:

1. The cultivation of traditions of the Jewish religion.
2. Dissemination and review of traditional Jewish literature.
3. Maintenance of graveyards and martyr memorials.
4. Charitable activities, including aid to senior singles.
5. Looking after people who are hospitalized or are in social homes.
6. Dissemination of information of our religious culture and of the treasury of the universal human culture.
7. Bridge building within and outside of Hungary.
8. Convening for cultural and educational opportunities, camping, excursions and other programs.
9. Organizing circles for the study of the holy scriptures and Jewish traditions.
10. Familiarization and practice of Judaism.

The announcement gives a telephone number and address for those who want to participate.

An aliya story with a romantic beginning. Deborah Herman of Indianapolis was an engineering student at Purdue University when she met Israeli engineer Alon Dumanis. Alon had been sent to the U.S. by an Israeli government industry to earn a Ph.D. degree. Although not from a strong Zionist background, and having only visited Israel at age 12 "as a bat mitzvah present from my grandmother," Deborah left her family and everything familiar for Alon.

"Alon made it clear from the start that we would have to live in Israel. We graduated, got married and came on aliya

all in one week!" says Deborah. Arriving in Israel in 1982, the newlyweds moved right into Alon's apartment on the north side of Tel Aviv. A quiet section, close to the center of town with many young families, the Dumanises still live there today with their daughter Avigal, 4, and son, Guy, age 6 months.

Deborah's dramatic transition had its difficulties. She had scant knowledge of Israeli culture or language. The seeming harshness of the Israelis disturbed her, but as she went to Ulpan and became more fluent in Hebrew she began to feel more comfortable. She got to know the more refined side of Israeli culture and became familiar with her husband's social circle. Since becoming a mother, she has spent more time at home and she had an opportunity to meet other Olim in her neighborhood, young mothers like herself.

Alon's parents, through their warmth and openness have made Deborah's adjustment to life in Israel easier. Right from the start they made her feel welcome and gave whatever support and help they could.

Reflecting upon how her "aliya" has affected her relationship with her parents and siblings, Deborah says, "My parents are proud of the fact that I am living here but it is still difficult. My life is very comfortable here but I miss my family in the States." She sees her parents once or twice a year and feels that these things happen in every family, even within the United States itself. When a child moves to another state it also becomes difficult to be in touch with parents and other hometown family and friends.

Her younger sister has visited Israel several times and Deborah feels she may eventually settle in Israel. Before the birth of her first child neither of her two older brothers had been here. One of them came for that occasion and Deborah says, "The visit took

away for him much of the mystery as to why I would want to live here."

Deborah and Alon both have good jobs in their field and are financially independent and comfortable. Upon arriving in Israel, Alon returned to his position in a government industry. Deborah got a job about a year later in the aircraft industry. Both these business ventures have made major contributions to both the Israeli defense effort and economy. They provide not only sophisticated modern equipment for the Israeli Defense Forces but also a source of foreign revenue.

Deborah feels that her Israeli friends who have spent some time in the States understand how she feels about Israel, especially her complaints. She has bridged the language gap, but still is aware of a cultural gap, since she didn't grow up here and share the teenage army experience of her Israeli friends.

The sense of belonging plays an important part in Deborah's commitment to Israel. She says, "There is a wonderful feeling here that a Jewish holiday is everyone's holiday, no matter how you choose to celebrate it. Especially in college, I felt I had to do special things to maintain my Jewish identity, that I was different. Now, as I walk to my in-laws for Friday night supper I get a good feeling that everyone I see is doing something like that."

Some of Deborah's co-workers think she is crazy to live in Israel. They feel for example, that she could be making a higher salary in the States. Many Israelis leave Israel for America in search of a higher standard of living.

"They look at it from a monetary point of view. I don't feel the quality of my life would be better in the States," she says. "Especially since I've become a mother, thinking about the education and peers of my children, I feel even stronger about staying in Israel."



Jeremy Nestlerode, Alex Barry and Chris Holzer from GAGE

GAGE students win additional awards

In 1981, THE GAGE began providing full-time and part-time enriched and accelerated education for students of preschool age through high. Since that time, THE GAGE has earned numerous awards, recognitions, grants, and scholarships, including the United Way Community Service Group award in 1986.

During the past few weeks, additional major awards have been won by GAGE students. Lauren Miller, Christopher Holzer, and Alex Barry have won second place and honorable mention awards, respectively, in the Family Support Center's Poster Contest for their pastel renderings of the theme "Love Shouldn't Hurt."

THE GAGE first/second grade entry in the World's Greatest Field Trip Contest won third place. This statewide geography contest was sponsored by Ralston-Purina at the Indianapolis Convention Center on April 14, 15, and 16. More than 400 entries

were displayed. THE GAGE project depicted Israel and a diorama of the Dead Sea.

On April 16, THE GAGE co-sponsored a multi-media event with the Broad Ripple American Legion Post #3 on winning attitudes throughout American history. Host for this event was Jack Williams, founder of the Winning Williams Company and marketing specialist for the National Headquarters of the American Legion.

THE GAGE curriculum includes weekly community service at the Broad Ripple Nursing Home and required classes each semester in foreign language, geography, science, history, and great literature. Creativity in the arts, sciences, and language arts is encouraged through individualized assignments and involvement in numerous community activities and contests each year.

THE GAGE is administered by Lawrence and Beverly Newman.

Ironie comment on Holocaust at Phoenix

An ironic comment on the Holocaust could be a shocker to Jewish playgoers when the Phoenix Theatre presents Wallace Shawn's "Aunt Dan and Lemon," opening Friday, May 19.

The Aunt Dan character, played by Gayle Steigerwald, expresses admiration for Nazi efficiency.

Playwright Wallace Shawn's work challenges the audience to examine the way people develop their moral and political beliefs.

To Aunt Dan, it is human

nature to eliminate whatever we dislike, so the Nazis carried that trait to its logical extreme.

Publicist Jeff Schwartz says the irony is easy to miss, depending on how well the play is directed.

The play has won an Obie award for writing excellence from New York critics of Off-Broadway theater.

Performances will be Fridays and Saturdays at 8 p.m. and Sundays at 5 p.m., through Saturday, June 10.

- Buy Israel Bonds -

Who speaks for us?

The Pollard case episode will go down in Jewish history as another indication of the lack of leadership in the Jewish world in this important phase of the development of its future. The botching of what has all the indications of a burgeoning crisis is unforgivable, and its only possible contribution is that it may awaken the community to the desperate need for real leadership.

Everything that had to do with the Pollard case from its very beginning is unforgivable.

Israeli leaders are the first betrayers. There should have been an almost immediate understanding on their part of the great damage possible in such an illegitimate adventure, and no one can imagine David Ben-Gurion involving his country, even if never detected, in such a misdeed. In fact, he signed an agreement with a Jewish leader never accorded the respect he deserved — Jacob Blaustein at that time president of the American Jewish Committee, which naturally was widely published, that under no circumstances would Israel take any action that would involve a Jewish community of the diaspora. That agreement was broken willfully in the Pollard case. As of today not only has no present Jewish leader even referred to the agreement but none has challenged Israel for taking actions that could have endangered the Jewish community of the U.S.

Then there is the situation domestically as far as the Pollard case. Jews are going off in all directions, publicly comparing it to the Dreyfus conviction, when the only relationship is that Dreyfus and Pollard are both Jews. Dreyfus clearly was innocent and framed while Pollard has not denied his guilt. If the penalty the Pollards, and especially Mrs. Pollard, received was extreme, then that is unfortunate and hopefully in time will be rectified, but the way in which meetings were held and resolutions passed, one could assume that the American Jewish community if it doesn't disapprove of spying on the U.S. believes that what Israel does takes precedence, no matter what it does.

So how are these events related to a lack of leadership in American Jewry?

The relationship is clear. Not one American Jewish leader has called for intelligence and rational reaction by various elements in the Jewish community, the latest action of which was a seder at a penitentiary. This may call attention to the plight of the Pollards, but is that what is called for at this juncture? In fact, exactly what is it that the convenor of the seder was seeking to achieve — a pardon for the Pollards? That is hardly possible at this time. In fact, what is needed most is exactly the opposite, a passage of time and taking the Pollard case off the immediate agenda. Israel, as Wolf Blitzer points out in his book, "Territory of Lies," feels badly about deserting the Pollards, in which it had little option once his nefarious deeds were uncovered, and at the proper time will make overtures of some kind to the U.S. to allow the Pollards to be deported. But for that to happen, time must elapse.

Meanwhile of what value are demonstrations and resolutions that seem to want to make demands on the basis that the Pollards were not guilty, that they were in fact heroes of a kind? If

Continued on page 4

Our front page photograph in our issue of May 3 showing the protesters at Hayden Lake near Coeur D'Alene, Idaho, inadvertently read, "Iowa", which elicited a complaint from a subscriber in Iowa who doesn't like the state defamed, thus we apologize with this correction.

A number of Jewish weekly papers have won honors over the years, and we call these to the attention of our readers with news accounts, as in our issue of May 3 of The Jewish Week of New York being selected for first place in the Better Newspaper Contest for best overall design, or the one a few weeks previous of The Palm Beach Jewish World being awarded for its reporting by its federation. So there are two points to be made. One is that editors in the Jewish field are so insecure they ignore when their colleagues win honors. The second point is that we pulled a boner about the award to the Palm Beach Jewish World. The item was in their Purim issue and was a Purim joke. They were making fun of their federation. It could be, but I doubt it, that they have the same problem with their federation as we do in our local papers in Indianapolis, Louisville and St. Louis where the federations refuse to provide us with news of their activities even though they have paid public relations people on their staffs.

Some years ago at a General Assembly of the Council of Jewish Federations when Esther Leah Ritz of Milwaukee was in the chair at one of the sessions our colleague and good friend, Rabbi Marc Liebhaber of the American Jewish World of Minneapolis, brought up this question and Mrs. Ritz gave us heart when she said that federations should share the news with their local Jewish papers. But evidently the federation directors in the three cities where we

publish local papers disagree with her.

We have a letter as follows from a reader in Beverly Hills, Ca.

Dear Mr. Cohen,
This is not for publication — just between you and me. In your Editor's Chair, please explain why you say "our", "we", "us," when you refer to yourself.

She is referring to what we in journalism call the "editorial we". Obviously the reference is to whoever is using the plural instead of a singular pronoun and the reader understands it as such. It would take a linguist like William Safire of the New York Times to identify how and when this practice originated, but we assume that it is based on modesty, whether the writer is or isn't being modest since his name is signed to what is being written anyway.

We'll send this piece to Safire and see what response he develops.

Our Mystery Person contest has proven an interesting feature and many readers participate week after week. Some must do a lot of research, since they manage to win more frequently than others. A common mistake is made when the rules which are printed in small type just above the clues are not read. All the Mystery Persons are living and all are Americans. This limitation is, we believe, necessary. If we were to open the contest to noteworthy Jews of history or even Jewish leaders of the world, the contests would in many cases never be won. In fact, as of now, when no one guesses the correct name after five clues, we consider the contest concluded, and start a new one after publishing the name of the Mystery Person.

UN group rejects PLO status bid

GENEVA — Yasir Arafat and his PLO found themselves on the losing end of a political fight for the first time in months as the World Health Organization bowed to the threat of withdrawal of funds from the U.S. and denied it membership. The

vote was 83-47 on a motion to postpone the application of the PLO for membership for a period of a year.

Had the PLO been admitted, it then would have had easy sailing for membership in almost all UN bodies, and its demand that it be considered as a

state would have been considerably enhanced.

What was unusual in the voting was that both Russia and China voted with the U.S. position.

Arafat was quick to denounce the U.S., charging that it resorted to "cheap blackmail."

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Israel puts plan on table, up to Arabs now

JERUSALEM — The adoption by Israel of its program for elections in the territories meets none of the requirements of both the U.S. and the Palestinians, but nevertheless, the plan is on the table and now negotiations can begin, not negotiations for a settlement of the future of the territories but negotiations on the provisions for the elections, assuming that they will, in fact, take place.

The terms Israel is proposing are so vague that they were endorsed almost 100 percent by the Cabinet, when usually there is so much division that a bare majority is considered a great victory.

The plan calls for 10 representatives to be elected by the Palestinians who would hold

peace talks with Israel. But there would be no international observers of the election, the Arabs in East Jerusalem would not participate in the voting and the intifada would be suspended before elections take place. In addition, negotiations on the future of the territories would not begin for three years, although limited self-rule would start for a five-year period as soon as the peace talks concluded.

Science Minister Ezer Weizman voted against the plan, disapproving of the subterfuge and calling for direct negotiations with the PLO. Also in opposition was, as expected, Ariel Sharon, who saw the plan as the opening wedge for a Palestinian state.

The question now is what the position will be of the U.S. Will it press the PLO to go along with Israel's proposals or will it seek a compromise with Israel yielding on some of its points and the PLO giving its approval for the elections to proceed? In other words, observers expect that if anything is to come of the proposal for elections, both sides will have to make concessions.

There is also the question of how the American Jewish community will react, since obviously it is almost solidly for some kind of negotiations which once and for all would lead to the settlement of the problem of the West Bank and the Gaza Strip.

It's about Auschwitz convent

ADL gives pope hard time

ROME — Postponement by the ADL of an audience with the Pope has caused tongues to wag here and it was clear enough that the question of the Carmelite convent at Auschwitz was the reason for the action by the Jewish organization.

Burton Levinson, national chairman of the ADL, was to read a prepared statement at the audience urging the Pope to get involved in the refusal of the convent to move to another location as had been promised by Europe's leading Catholic prelates.

In a statement to the press by Levinson and ADL national director Abraham H. Foxman, the point was made that "some items on the ADL agenda had the potential for exacerbating tensions, and it was considered more productive to reschedule the meeting for a later date."

Rabbi Leon Klenicki, who heads the interfaith affairs for the ADL, said, "It

was evident to us that the pope was not comfortable in considering the question of the convent in Auschwitz."

Nevertheless the pope did receive the views of the ADL as the defense agency released the contents of its message to the press. The message stated that Auschwitz should be "inhabited only by silence" and "For the Jewish religious conscience, this defiled plot of land, where nearly half of the six million were murdered, is synonymous with the Shoah and must cry out in stark silence to all future generations."

Although Levinson's statement added that "We are aware, your Holiness, from your many statements, of your total abhorrence of the Shoah," there has never been the warmth with Pope John Paul II because of his failure to recognize Israel and welcoming of her enemies.

Is Jackson ready to offer peace?

LOS ANGELES — Is Jesse Jackson ready to bring the Black community into good relations with the American Jewish community?

Speaking to an American Jewish Committee awards dinner to help heal racial divisions in the U.S. and the world, he called for a reconciliation between Jews and African Americans. He had a proposal — a joint effort to create an "American investment bank" to help poor communities and create new jobs. "Tonight," he said, "we are called to reason, to shift from racial and religious battlegrounds to economic common ground and higher ground. The cause is to move beyond racism, sexism, elitism, anti-Semitism, anti-Arabism, anti-Hispanicism, to move beyond ancient fears and prejudices."

Dr. Neil Sandberg, regional director of the AJC, termed Jackson's speech "the most positive statement, as far as I know, he has ever made about the importance of Jewish-black rapprochement."

Jackson was chosen as the dinner speaker by Tom Johnson, publisher of the Los

Angeles Times and chairman of the evening.

A new book by Elizabeth O. Colton, who served as Jackson's press secretary for four months, states that Mr. Jackson did not appear to understand the sources of Jewish discontent with him and was inclined to think that those who opposed him were primarily motivated by racism. She wrote that he was convinced that Jewish voters would never accept him because of what he considered his advanced views on the Middle East. As for condemning Louis Farrakhan, that refusal was based on his calculation that nothing he could do would satisfy Jewish voters, she wrote. Also by renouncing Farrakhan he would alienate a significant number of blacks. "The more the Jews pushed," she wrote, "the more entrenched he became in his determination to stand his ground."

Mr. Jackson belittled Ms. Colton's work for him, saying it lasted only five weeks because she was ill most of the time and she was not a campaign insider.

2 join oil search in Dead Sea area

JERUSALEM — American oil companies who have refused to search for oil in Israel for fear of the Arab boycott will be encouraged to explore for the black gold in the Jewish state, Energy Minister Moshe Shahal reported on his return from a visit to Washington while he was on a speaking tour for Israel Bonds. The assurance came from U.S. Secretary of Energy James D. Watkins. Shahal used the example of Armand Ham-

mer, whose company, Occidental, which is heavily engaged in oil drilling in Arab lands is doing offshore digging in Israel's Mediterranean coastline.

Bush tells Russia

Codify free emigration, we'll drop trade barrier

WASHINGTON — If President Bush continues on the path of recent weeks in supporting positions held by the Jewish community, he well could earn for himself an enviable position in American Jewish history. His latest act was to set conditions for the Soviet Union to meet before a waiver of trade sanctions would be considered.

"Should the Soviet Union codify its emigration laws in accord with international standards and implement its

new laws faithfully, I am prepared to work with Congress for a temporary waiver of the Jackson-Vanik Amendment, opening the way to extending most-favored-nation trade status to the Soviet Union," he told a commencement exercise at Texas A&M University.

Without exception every Jewish organization involved in the Russian-Jewish situation praised Mr. Bush for his straightforward statement.

Palestinians killing own

JERUSALEM — The Palestinians have stepped up their attacks on their own people they suspect of collaborating with Israel and in the last five weeks alone have assassinated

eleven persons. The latest was Ahmed Ibrahim al-Fakrawi, whose body was found in an empty lot, stabbed repeatedly, when he failed to return from a drive Saturday afternoon.



Golda Meir when young

Golda Meir was a beauty

Golda Meir was a great beauty in her youth, according to the book by Ralph G. Martin, "The Romantic Years" which tie up the former Israel Prime Minister with a list of Israel bigwigs, not excluding one rumored with the man who had preceded her in the office as the first to hold it.

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Book sees British Jewry in unflattering terms

LONDON — The British Jewish community was described in entertaining but unflattering terms by Stephen Brook in the book, "The Club," which has already sold enough copies to warrant a second printing.

A year in the writing, the volume expresses the mediocrity of official Jewish leaders and the divisions in the community.

The Jewish establishment is pictured as "not only mediocre in itself but reveals in its mediocrity, shallowness and philistinism."

Brook told Simon Rocker of The Jewish Chronicle that "I don't want to belong to a synagogue as I'm not religious and therefore don't want to be a hypocrite. I have grave misgivings about

what is happening to Israel, therefore I don't want to join a Zionist organization. But that doesn't mean I and thousands of people like me are not Jewish and don't feel Jewish."

Brook added that he thinks there has been "tremendous sympathy and rapport with Jews out of all proportion to their numbers. But it is being threatened to an alarming degree by what is happening to Israel. The things that people admire Jews for — their humanity, grace, resilience — seem to be undermined by many of Israel's actions."

His next volume will be on Israel, which he visited for the first time in October and has just returned from his second visit.

Press during Holocaust doesn't warrant blame

NEW YORK — The American press was defended against charges that it had not sufficiently published news of the Holocaust in the latest issue of "Dimensions," published by the Anti-Defamation League's International Center for Holocaust Studies.

On the other hand, "the virtual silence of the American people and government" about anti-Semitism in Germany during the 1930's and 40's is the focus of the current issue of the publication.

In an introduction, Dennis B. Klein, director of the Center, said that "if there is one aspect of the Holocaust era that troubles the American conscience to this day," it is that silence.

Yet pollster Daniel Yankelovich, who made a study for the ADL on opinion polls during that period, defends the American press against the "accusation" that it contributed to American "paralysis" through its coverage of the situation for Jews in Europe

in the Nazi period. "I doubt very much," he writes, "whether Americans would have been more willing to help European Jewry even if the press had devoted more attention to their plight." He added that Americans tended to disbelieve reports, such as the one in 1943, that two million Jews had been killed by the Nazis.

Deborah Lipstadt, author of "Beyond Belief: The American Press and the Coming of the Holocaust 1933-45," who contributed to the article, points out that the American press carried a continuing series of stories on the Nazi persecution and destruction of European Jewry, although most of the time they were not given prominent treatment and did not supply the context of the systematic annihilation of European Jews. She added that even if the American press had rallied the American people against Nazi horrors, Americans might not have been stirred out of their lethargy towards anti-Jewish persecution.

Some Jews lose in Soviet purge

MOSCOW — Among the retirements imposed by Soviet leader Mikhail Gorbachev on members of the Central Committee of the Soviet Communist Party were a number of Jews, including Lev Shapiro, 62, a former First Secretary of Birobidjan, the Jewish Autonomous Region. He now is chairman of the State-sponsored Jewish cultural club in Moscow named Shalom.

At the same time, Dr. Yevgeny Maksimovich Primakov, an expert on the Middle East and Israel, was added to the Central Committee. He accompanied Mr. Gorbachev on his recent visit to Cuba and Britain. Dr. Primakov's relative, Gen. Vitaly (Chaim) Primkov, led the Red Cosacks in the Russian civil war which followed the 1917 Revolution.

In the election to the Soviet People's Deputies, 12 Jews won seats, among them Henry Aviezovich Borovik, a political commentator on Soviet TV; Aleksandr Isaakovich Gelman, a playwright; Isosif Davidovich Robzon, a singer, and Leonid Borisovich Shkolnik, a Yiddish writer and journalist.

Holocaust movie has a new twist

NEW YORK — Come this December you'll be able to go to the movies and see "Triumph of the Spirit," a new kind of concentration camp film that stars William Dafoe, who as a boxer comes out of Birkenau alive because he wins 200 matches and no one can beat him. The film does not attack the inhumanity and the gas chambers directly, which is its strength and adds to its impact.

The boxer is Salamo Arouch, who had won the championship of his native Thessalonica, before being shipped to the concentration camp with the entire Greek Jewish population. The love angle is played by Wendy Gazelle, Arouche's fiancee.

Germans build Israel synagogue

JERUSALEM — A three-story community center, including a synagogue, built with contributions of German Christians, was dedicated at Ma'aleh Adumim, just outside this city in the West Bank. Initiative for the building came from the International Christian Embassy in Jerusalem and the inauguration was attended by hundreds of German guests.



Arab seeks Ben-Gurion Ph.D.

Ben-Gurion University of the Negev now has its first Ph.D. candidate who is Arab. A research assistant at the University of California at Riverside last year, Kamal Khawaleh is the recipient of a Wolf Foundation scholarship. His specialty is microbiology and biochemistry. He is shown being congratulated by Yaron Gruder, left, director-general of the Wolf

Foundation which was established by the late Ricardo Wolf, a German-born chemist who emigrated to Cuba before World War I and later was Cuban Ambassador to Israel. In addition to scholarships, it annually awards \$100,000 to laureates in the fields of medicine, agriculture, physics, chemistry, mathematics and the arts.

Gay, lesbian Jewish pros to meet again this year

NEW YORK — Although the place has as yet not been determined, lesbian and gay Jews working professionally in the North American Jewish community will hold their third annual retreat for three days again this year. The gathering will provide opportunities for participants to address personal life and professional choices, religious life and practice, homophobia and heterosexism in the Jewish community, AIDS, etc., it was announced. The announcement added that the outing will provide an opportunity to strengthen

the support system and acceptance as gay and lesbian Jews.

The group's name is Ameinu, translated as "our people."

The announcement gave the address of Ameinu as P.O. Box 281, Jenkintown, Pa. 19046 and the phone number of Dennis Liebowitz as 416-658-4224.

The invitation was extended to lesbian and gay rabbis, cantors, educators, social workers and students in training for Jewish communal positions. It added that their partners are also welcome.

OBITUARIES

Rabbi Bernard Berzon succumbs at age 76

NEW YORK — Rabbi Bernard L. Berzon, who served Congregation Ahavath Israel in Brooklyn for 43 years before retiring in 1982 to Israel, died after heart surgery here. He was 76 years old. The congregation is now known as Young Israel of Avenue K.

Rabbi Berzon held the

presidency of the Rabbinical Council of America, Orthodox, from 1970-72 and was vice president of the Religious Zionists of America from 1971-72.

He was ordained by the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University in 1935.

Who speaks for us?

Continued from page 2

Mrs. Pollard has been made to suffer more than was necessary, that condition can be handled properly and was brought to the courts, which in a ruling against the petitioner may have been unnecessarily cruel, but at least this was a legitimate approach.

Who speaks for the American Jewish Community?

Unfortunately no one and everybody.

Jewish Agency building sold

By JEAN HERSCHAFT
NEW YORK — The Jewish Agency Building at 515 Park Avenue has been sold for \$38 million, according to informed sources, to Park Tower Realty and the Zeckendorf Company. Park Tower is headed by George Klein, Jewish philanthropist and active National Jewish Coalition Republican leader.

The building will be remodelled into an office building.

It has been home for almost 40 years to the Jewish Agency and member Zionist groups.

The Agency, which will have about a year to vacate, will seek other quarters in Manhattan.

U.S. oil firms shunning Israel?

TEL AVIV — The Dead Sea oil exploration planned for this August has won two additional investors, one multinational and the other Swiss, it was announced this week. They will be investing \$8 million in the \$20 million venture.

Three wells will be drilled. The \$2 million survey of the Dead Sea region has convinced the two investors that there are large, commercially viable deposits of oil and natural gas in the area.

New rock hurlers are Jewish youths

JERUSALEM — The concern now as far as the intifada is two-fold, the Israeli Arabs are beginning to show inclinations to join with the Palestinians in attacking Israelis and Israelis are beginning to strike back, mostly stoning of Arab cars, which bear distinguishing licenses from Israeli cars. The automobiles of Arab laborers from the Gaza Strip were forced to run the gauntlet of rocks hurled by Jewish youths.

An increasing number of Arab laborers who have been working in Israel now no longer report to their jobs.

An Egged bus passing through Nazareth was stoned and as a police van rushed to the scene it was pelted with stones and bottles. Three of the passengers on the bus were injured slightly. Two firebombs were thrown at a car on a road not far from Nazareth last week.

NAMES in the NEWS

She has yichus

An honored guest at the ceremony at Federal Hall in New York to mark the 200th anniversary of the inauguration of President Washington was Abigail Hoffmann, a great-great granddaughter of Rabbi Gershom Mendes Seixas who was one of the 14 officiating clergymen in 1789. Among her ancestry is also a financier of the Revolutionary War and Emma Lazarus, the poet. She is a member of the Daughters of the American Revolution and the Jewish Historical Society.

Vanessa and the actress

When Melanie Mayron worked with Vanessa Redgrave in *Playing for Time*, she had nothing but praise for the advocate of the PLO. "I found her terrific," said Mayron. But I knew her background and I said, "I'm Jewish. My father is from Israel. How do you feel about me?" The answer came easily. "Vanessa said she felt fine about me, that she wasn't anti-Israel but against Zionism and against capitalism." Mayron stars in *thirtysomething* as Melissa and last year she wrote and acted in a comedy called, "Sticky Fingers."

Elected

Beverly Davis, past president of B'nai B'rith Women, has been elected president of the Leadership Conference of National Jewish Women's Organizations.

Rabbi Zachary I. Heller, spiritual leader of Temple Emanu-El, Bayonne, N.J., has been elected president of the World Council of Synagogues, the international arm of the Conservative movement.

Rabbi Joel H. Meyers, Washington, D.C. has been named the new executive director of the Rabbinical Assembly, succeeding Rabbi Wolfe Kelman, who is retiring.

Goldie Kweller, former president of Mercatz, the president of the Women's Conservative Zionist League for Conservative Judaism, has been elected Organization.

Winfrey group apologizes for airing blood ritual myth

By JEAN HERSCHAFT
NEW YORK — There was a sharp difference of opinion between ADL and the American Jewish Congress over the apology that the Oprah Winfrey group made after four days of discussion by the show producers and Jewish organizations, originally slated to be only one day.

It was over a recent segment (P-O, May 10) in which a guest, identified as a disturbed person, said she witnessed a ritual murder of a Jewish child.

The apology read, "The Oprah Winfrey show on May 1 could have contributed to the perpetuation and hysterical misconceptions and canards about Jews, and we regret that any harm may have been done. We are especially aware of group and community sensitivities and will make every effort to insure that our program reflects that concern."

Press reports state that Winfrey refused to comment on the program or on the joint statement. "The statement stands on its own," her spokeswoman, Christine Tardio, said. "We want to get

this behind us and move on."

Speaking on behalf of the groups, Barry Morrison, Midwest director, ADL, said, "We were satisfied that Miss Winfrey and her staff did not intend to offend anyone, and that Oprah was genuinely sorry for any offense or misunderstanding."

Phil Baum, associate executive director of the American Jewish Congress, said, "It is not our sensitivities she ought to be concerned about; it's a question of the integrity of her show."

"It's shockingly passive response to the slanders expressed. This apology cannot possibly reach anything like the people who were exposed to these statements."

Other groups represented at the meeting were the Chicago Board of Rabbis and the Chicago Jewish Community Council.

Meanwhile, The Post and Opinion has learned that the Simon Wiesenthal Center, Chicago branch, was furious that it had not received a reply to its request to attend the meetings.

Tour guides are paid very well

JERUSALEM — Those taking tours in Israel who become enamoured with their tour guide and then participate generously when it comes time to bid them adieu may think they are underpaid. For their information, the new collective wage agreement

signed last week calls for a raise of daily pay from \$64 to \$76. The number of active tour guides, who incidentally not only go through stiff training courses but in addition go back annually for refresher courses, is approximately 2000.

Trio, 8, 9 and 13 despoil a temple

PARLIN, N.J. — Because they had a disagreement with a Jewish boy, a trio of youngsters ages 8, 9 and 13, ransacked Temple Ohav Shalom here, ripping up talleim and scrawling anti-Semitic graffiti, and

spilling ink all over the premises. They refused to harm the Torahs, telling police that they were holy.

The two youngest cannot be punished, but the elder one is charged as a juvenile delinquent.

Goldberg shares the Tyler Prize

SAN DIEGO — Edward Goldberg, a chemical oceanographer with the University of California, San Diego's Scripps Institution of Oceanography, shares a \$150,000 prize with Paul Crutzen, an atmospheric chemist in West Germany,

as co-recipients of the Tyler Prize, the nation's most prestigious environmental science award. The Tyler Prize was established to honor landmark discoveries confirming humanity's capacity to upset the global environmental balance.

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Flashbacks

Even synagogues converted 'Ghetto' on Broadway — go see it

By RABBI A. P. BLOCH

1415 — Pope Benedict XII ordered the conversion of the synagogue of Barbastro, Aragon, into a church.

Legally established func-



tioning synagogues were generally exempt from seizure or destruction by medieval authorities. However, if the location of the synagogue were too close to the site of a church, in violation of the ecclesiastic prohibition of proximity, it was subject to confiscation. Evidence that the synagogue had been in existence long before the establishment of the church was not deemed a defense against the alleged violation.

Church policy was frequently flouted by fanatical clerics, Ferrand Martinez, confessor of Queen mother Leonora of Castile, charged that 23 synagogues in the diocese of Seville had been illegally constructed. He succeeded in the 1390s in having many of them destroyed. The pope's conversion of the synagogue of Barbastro was within the law because the congregation no longer existed.

The fate of the Jews of Barbastro was typical of the fate of many small Jewish communities in Spain, which vanished nearly eight decades before the expulsion in 1492. The initial reaction of Aragonese Jews to the end of Islamic rule in the 12th century was one of mixed joy. The severed contacts with Jews in Christian Europe were at long last restored. The burden of restrictive social and trade laws was compensated by the protec-

tion of the new monarchy.

The Jews of Barbastro were more fortunate than some other small communities. When the "Shepherds" massacred Jews in 1323, they were saved by the intervention of King Alfonso IV. When heated missionary campaigns, spearheaded by apostate Jews, led to riots, King Pedro IV granted in 1383 a Jewish petition to bar apostate Jews from entering Barbastro.

Rising anti-Jewish agitation and tightening trade laws resulted in an accelerating erosion of the Jewish position in the 13th century. In 1257 the Jews of Barbastro were unable to meet their poll tax due to impoverishment. In 1330 King Alfonso IV announced the appointment of two Christians to manage the financial affairs of the community which had reached a chaotic state due to internal dissensions. Their weakness contributed to the rise of renegade Jewish informers whose false reports led to tragic consequences.

Heretofore, under the judicial autonomy of the Jews of Spain, Jews had enjoyed the right to try their criminals in rabbinic courts. The king authorized the bailiffs to execute the imposed penalties, including death. The loss of this power was exploited by the informers. Dozens of small communities in Aragon and Seville vanished abruptly in the wake of violent exhortations of the fiery priest Vincent Ferrer. Entire communities, including that of Barbastro, were converted to Christianity. An active Marrano community continued to practice in secret what they had previously practiced in the open. For them the worship of Christ on Sundays in the same building where they had worshipped God on Saturdays must have been a wrenching experience.

Jewish ad wants end of Israel

NEW YORK — The most recent advertisement by a Jewish organization in the New York Times is that by American Neturei Karta and states that "Peace for Jews cannot be realized until the Zionist state ceases to exist."

The ad quotes from the Torah to the effect that

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only the Messiah can redeem the Jews from exile and concludes, "Let the world know that Zionism and Judaism are diametrically opposed and their use of the name 'Israel' is a falsification. The Zionists have no right to speak in the name of the Jewish nation."

By IRENE BACKALENICK

What is "Ghetto" all about?

It's the wrenching Holocaust tale of the Vilna ghetto — and, for this reviewer, a drama well worth seeing,



whatever its flaws. This is the time to bear witness once more, to say "never again," to remember the Holocaust. To that end, "Ghetto" is strong testimony.

Now playing on Broadway at Circle in the Square, Israeli playwright Joshua Sobol's "Ghetto" is proving to be a highly controversial stage piece. The New York Times critic hated the play, while his counterpart at the New York Post praised it extravagantly. Audiences, too, have conflicting reactions. In London the play has been a critical and popular success. Despite this confused medley of reactions, one thing is clear. All responses are vehement, passionate, emotional.

The "Ghetto" story focuses on a group of Polish Jewish performers. They may be long-time residents of the ghetto or newly rounded up by the Nazis. In any event, they are ordered to organize a troupe, ostensibly to entertain the Nazis but perhaps to keep the Jews diverted and docile.

The special anguish of this play rises out of contrast: theater (the source of nourishment, creativity, and reaffirmation of life) on the one hand, and the menace of death (implied or overt, but ever-present) on the other hand.

The story is seen through the eyes of Srulik, a former ventriloquist and artistic director of the Vilna theater troupe. One of the few ghetto survivors and now in his seventies, he recalls that period from September 1941 to the ghetto's liquidation in 1943. The story unfolds through a series of flashbacks, part fantasy and part reality.

How authentic this drama is, we cannot say. But we must remember it is meant to be

more symbolic than naturalistic. It is a destroyed world perceived through an old man's eyes. As playwright Sobol says, "Srulik's memory, 40 years after the events took place, is a mixture of factual and imaginative memory, of the real and the romanced....To separate the imaginary from the factual and fiction from non-fiction would be to destroy the very essence of Srulik's soul: a vivid sympathetic imagining of his dead friends from the ghetto theater company..."

Sobol has already shown Americans what he can do. The Haifa Municipal Theatre brought his controversial, exciting "Soul of a Jew" to this country last year. A Sorbonne graduate with a degree in philosophy, Sobol likes to grapple with knotty human questions, viewing them with a special perception and filtering them through his own sensibility. "Ghetto" deals with life on the cutting edge of crisis, and the playwright takes a hard look at how human beings react in such circumstances.

The play itself tends to be episodic, documentary in style. It lacks a tightly-structured framework or a development that incorporates a steadily mounting tension. It's as if the playwright has put all his good cards on the table at once.

Nevertheless the subject matter is so compelling, the staging so brilliant, the performances so heart-rending that the play's faults can be forgiven. And the harsh, minimal set and eerie lighting do much to enhance the drama.

Israeli director Gedalia Besser has worked with other

Sobol plays, specifically at the Haifa, Municipal Theatre, where he is an artistic director. Moreover, Besser has a brilliant visual sense, which serves him well in this drama of fantasy and reality. In using a live actor to portray the ventriloquist's dummy, he straddles the two worlds of fantasy and reality. A highlight is the production number in which the company performs in giant headless Nazi uniforms. It is terrifying and brilliant.

Besser has assembled a fine cast. George Hearn, in the role of the ghetto leader Gens, is a forceful presence, and Stephen McHattie is the consummate villain, offering a slimy smile as he wields the knife. Gordon Joseph Weiss gives a remarkable performance as the Joel Grey-type dummy, carrying the "Cabaret" MC image into even darker territory. Avner Eisenberg, as the ventriloquist/director, does not get to perform the sleight-of-hand tricks for which he is best known, but this straight role gives him a chance to fashion an appealing, gentle Srulik. And Helen Schneider, as the beautiful Hayyah, gives a strong performance, enhanced by haunting songs offered in her deep throaty voice.

Currently the show is fighting to stay alive in New York, and the theater's directors are urging theatergoers to spread the word. Meanwhile, with a built-in subscription audience, the show will run for at least several more weeks. And, we hope, for much longer than that. Whatever its faults, this is a show that looks searchingly into a dark world.

Pollard says no to \$5000 monthly

LOS ANGELES — Jonathan Pollard will not accept the \$5,000 a month Israel is putting in a bank account for the convicted spy. This was told to Herb Brin, publisher of Heritage, in a letter from Prof. Morris Pollard of Notre Dame, Jonathan's father. "Jonathan considers it an insult and would prefer that the Israelis spend such funds elsewhere where it is

needed," Prof. Pollard wrote.

The bank account is said to be a standard practice when a spy of any country is apprehended. Pollard was receiving \$2,500 a month from Israel and once his identity was uncovered and he was convicted, that amount was doubled for the time when he would serve his term and be released.

'Wiseguy' and the Jewish family — part I

By RABBI ELLIOT B. GERTEL

In its first theme of the season, CBS's fine dramatic series, *Wiseguy*, offered a look at a "White Supremacist" group which degener-



ated into rote repetition of their anti-Semitic and racist slogans and depicted Jews as weak, frail and elderly. *Wiseguy's* first "Jewish" segments were, in sum, a disappointment. But the series did not let the "Jewish" theme rest. For another five episodes it brought us the story of Eli Sternberg, a New York garment industry mogul, played by Jerry Lewis.

Wiseguy plays up Sternberg's "Jewishness" with a vengeance. Yiddish expressions abound in his vocabulary and in that of those around him with no let up — boychik, kvetching, gelt and macher, to name a few. Sternberg's brother, Uncle Phil, leaves early to make a Sukkah and complains about Eli's "shiksa" wife. Obviously, Phil is supposed to be the "religious" brother.

Eli Sternberg, as portrayed by Jerry Lewis, is completely caught up in making money by making garments, to the point of deciding to put his life (and his son's life) on the line by borrowing money from an unscrupulous loan shark rather than put his own money in the business. The lender happens to be an unsavory Italian college buddy of Sternberg's son David, creditably played by Ron Silver. David goes to the federal authorities when he learns that his father has gotten involved with such an evil fellow.

The writers do try to vary their portrayal of Jews. The first FBI agent David meets is Marv Epstein, who is referred to as "the Bureau's version of sodium pentothol." It's good to have an image of an effective and respected Jewish FBI agent, even though, as we shall see, the negative images of Jews far outweigh anything positive here. In-

deed, the writers seem to get some kind of gratuitous kicks out of mentioning Jewish names as villains. Thus, we learn that the "natural gas scam" of "Weiss and Abrams" led to the murder of FBI agents that haunts one of the FBI agents.

During all the investigations and undercover procedures, Jerry Lewis continues to emote as the shlock Shylock. We learn that Sternberg was loading trucks when his son was born, unable to find the time to visit the hospital. At one point, when Sternberg is worried that his son was killed on a business trip, he shows only temporary relief after his

on the business, looking down to his father's Gentile wives (David's mother lives in Florida), and visiting his uncle's Sukkah. After a while, the audience becomes as much fed up with David's whining as with his father's wheeling and dealing.

The writers do try to add a sympathetic aspect to the Sternberg operation — or at least some voices of conscience to counterbalance Eli's obsession with the business. It seems that a strike by Asian workers halts production of Sternberg's garments and threatens him with possible default on the loan. Under ex-

"Did you forget where we came from?" The only response he gets is, "It ain't Shabbos. Spare the sermon." Sternberg's son, David, finally convinces him that it would be good business to see that the workers' conditions are improved. Though Sternberg does not own the factory where conditions are so abysmal that the children of workers almost fall to their death, he is able to bring pressure upon the owners who exploit Asian refugees.

I suppose we ought to laud the writers for depicting some Jews as possessing the traditional values of justice and compassion and righteousness, and for portraying Sternberg as doing the right thing in the end, despite the terrible pressure he is under. Yet unfortunately, the image of Jews exploiting Asians seems to linger. Not even David emerges as an authentic voice of conscience. It seems that he was involved in a drug deal and in suppressing a murder, both masterminded by his ruthless Italian college buddy who has now lent money to his father. If

Eli is motivated by an obsession with the business, then it is not clear exactly what motivates David, except, perhaps, a desire to get his father's attention by acting as his conscience while inwardly brooding over sins of youth committed out of rebellion against his father.

Jerry Lewis plays his part well, if you happen to fancy highly stylized versions of crass, coarse, materialistic, abusive, chauvinistic and exploitative Jewish fathers. And Ron Silver plays his part very well, too, if you happen to like highly stylized versions of whining, tantrum-throwing, and ultimately self-destructive Jewish sons.

But this segment of *Wiseguy* does not turn out to be about a pathetic Jewish father and son relationship. One almost wishes that it were about this. Horror of horrors, however, it turns out to be the ultimate example of JAP (Jewish American Princess) baiting on television.

In our next column we'll examine how this is so.

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son's safe return and then proceeds to yell at him for closing a deal slightly above budget. More obnoxious still, if that's possible, is that Eli keeps bragging about how he "clawed" his way out of Flatbush, which has, by the way, been a pretty stable and pleasant Jewish neighborhood, anyway.

No character on television has ever been more graphically Jewish than Eli Sternberg. His office abounds in Judaica art, including pictures of rabbis! Symbolically speaking, Sternberg seems to represent the Jew As Bad Parent. David complains that Sternberg hardly ever sees his grandchildren, preferring to lavish cash and gift certificates upon them at Hanukkah time. He tells his father that the grandchildren hardly remember their *zaideh* (grandfather), and refers to his father's wife as a "sickening shiksa." David's only Jewish values seem to be criticizing his father, complaining about his father's fixation

treme pressure (and the writers do make the point that Sternberg acts under extreme pressure) he threatens the woman who leads the strike and refers to her as an "anti-Semitic Commie bitch." Sternberg declares that he will not be stopped by "some refugee ingrate who thinks he's got a hot date with the American dream."

An old Jewish tailor who has been with Eli for many years reminds him of the days when Jewish workers, including Eli, fought for better labor conditions. He recalls the "East European immigrants" who gave their lives for workers' rights and who found the courage and moral power to do this despite the "pogroms" in Europe. Interestingly, however, the word "Jew" is not mentioned here, nor is there any reference to any teachings in Judaism with regard to the proper treatment of workers — teachings which abound in Biblical and Talmudic literature.

The tailor asks Sternberg,

Fort Lauderdale service

By JANICE FINE

The Jewish people are commanded to keep Shabbat and make it holy.

But how?

During our April 28 Friday evening service at Temple Bat Yam, Fort Lauderdale, Fla., I heard the blessing of the candles and Rabbi Lew Littman's sweet voice and strumming of his guitar. But I failed to participate in the service. The great truths and my little lies intruded.

A line of Talmud came to me: Do not separate yourself from the congregation.

But how can I prevent this? Rabbi Littman began his Davar Torah: He spoke about God's entreaty to Aaron to prepare spiritually for Temple priesthood.

I was surprised. Rabbi Littman's non-judgmental words were directed toward me: "The transition to prayer is difficult. If by the time we enter the sanctuary we are still in the temporal world it is

okay to think our own thoughts. You shouldn't need excuses and outside reasons in the privacy of your prayers. If other words crowd the page you don't have to read along. If you need the time use it to sit alone, to rest, to review the week or think about the future. There are times when each of us is separate."

He said that he, too, has to struggle with the tradition and with his weekdays. I saw a man, a teacher, and when the congregation needs him, our rabbi.

By the time I heard the *uhlema* I no longer felt a sense of loss. I was with the congregation though I took longer to make Shabbat.

When we sang the concluding hymn I saw the tears in others' eyes; I felt the hot wetness streaming down my cheeks. Fred's sabbath kiss was on my lips. Murmurs of satisfaction and relief

Continued on page 12



LIFE same

By Sol Gordon

Voyage of the St. Louis

By YAACOV LURIA

At this season of tragic *yearzeits*, we are obliged to remember the 50th anniversary of the voyage of the S.S. St. Louis. It is a story



which bears retelling.

When this stately ocean liner left Hamburg on May 13, 1939, there were close to a half a million Jews in Germany. With great fanfare the Nazis announced that they were allowing 937 Jews — men, women and children — to leave for Cuba. Unmentioned was the fact that each passenger could carry out nothing but a suitcase of clothes. The passengers had an ally in Captain Gustav Schroeder, a thorough professional and *mensch*, who was determined to bring his cargo to safe harbor. The Abwehr spies among the crew watched him closely.

When the ship arrived in Havana on Saturday, May 27, Schroeder was ordered to remain at anchor. Negotiations for ransom — it came down to that — dragged on between Fulgencio Batista's subordinates and the representatives of the Jewish rescue agency handling the case. In the end, no agreement could be reached. Cuba wanted tourists looking for pleasure, not refugees looking for a home. Nazi influence was at work, of course. Likely native anti-Semitic prejudice contributed.

As the hot, humid days stretched on, despair descended on passengers and crew alike. A German helmsman hanged himself. The press printed baseless rumors as facts: The Cubans were admitting the refugees to the Isle of Pines; the Dominican Republic had agreed to land them for a fee of \$500 per head; the Americans had repented of their closed door policy and the S.S. St. Louis would unload at Miami. Actually, Secretary Henry Morgenthau could not get Secretary of State Cordell Hull even to talk about the plight of the St. Louis.

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The innocent play of the children was the only rift in the heavy curtain of gloom on board. The littlest ones amused themselves by locking the cubicles in the toilets and crawling out under the doors.

By the end of May it was clear that there would be no haven for the refugees in the Western hemisphere. Schroeder was ordered home. On the morning of Friday, June 2, the S.S. St. Louis pulled up anchor and moved eastward to the open sea.

One hundred thousand spectators lined the port. To protest the enormity of the event? To applaud it? Perhaps they came for the same reason crowds gather to watch a potential suicide teeter on the edge of a roof. Morbid curiosity is a powerful impulse.

After the St. Louis had

wandered for 40 days, a number of European countries agreed to take in some of the refugees. One hundred and eighty one went to Holland; 214 to Belgium; 224 to France; and 288 to England. It must be remarked that French porters refused tips for carrying the refugees' luggage.

The final destination of the overwhelming majority of the St. Louis' passenger list was the crematoria. Of those returned to continental Europe, only 240 survived the War.

When was the plan to mass murder and burn Jews born? Is there a trail leading from the inhospitable harbors of the Western hemisphere to the chimneys of Bergen-Belsen? The lack of concern for human beings in dire jeopardy surely impressed the diseased imaginations of the Nazis.

SMALL town AFFAIRS

Colleges praised for archives

By RABBI ALAN WEITZMAN

Many of us are concerned that the next generation of both Jews and non-Jews may lose interest in studying the Holocaust. We will be reach-



ing the point when the survivors "will not be around" to prick our conscience.

Our small community of Berks County is fortunate that a local college, Albright, has volunteered to set aside a room in its library complex to house this memorabilia, including books and magazines. In addition, our Jewish Federation is undertaking a project to preserve any materials that survivors of the Holocaust and their children would be willing to record. A number of video tapes have

already been processed that will give eyewitness accounts documenting the horrors. Volunteers are working on cataloging material and a few non-Jews have contributed books.

It is interesting to note the local Roman Catholic College, Alvernia, which is in the process of raising funds to build a new library, made the same offer to our community, that they would set aside a room to preserve Holocaust memorabilia. They would also like to set up a chair of Hebrew studies and in 1990 will offer courses on the Holocaust. In the last five years, your columnist has been an assistant instructor on their faculty, under the auspices of the Jewish Chautauqua Society, which sponsors lectures at colleges and universities, and offers courses on campuses throughout the country. They also donate many books of Judaica to college libraries.

As I reflect on the history of anti-Semitism in our community

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Professor Sol Gordon is an authority on love, sex and marriage, and you probably heard him lecture in your community. He founded the Institute for Family Research and Education. He is professor emeritus of Syracuse University. He has appeared on *The Today Show*, the *Phil Donahue Show*, with *Oprah Winfrey*, *60 Minutes* and *Good Morning, America*. He is the author of *Why Love Is Not Enough* and *Why Living Hurts*. He will answer questions from readers and may be addressed at 28 Heritage Ct., Belmont, CA 94002.

The 10 most important aspects of a marriage:

1. Love: caring, intimacy, loyalty, and trust during good times and bad, holding strong in the face of illness or stress. This includes such simple things as remembering birthdays, anniversaries, and ordinary courtesies, offering to help without being asked, and saying I love you.
2. Learning how and when to laugh: having a sense of humor and keeping it tuned. You had one when you were little. Where did it go? If living were a series of traumatic episodes, laughter would not be practical. There simply wouldn't be time. But there are very few real traumas in life. It isn't necessary to be downcast much of the time. Learn to laugh. Practice. Find something funny in a situation that doesn't look funny at all. Watch and listen to a two-year-old baby laugh. If that doesn't get you started, have a checkup.
3. Making interesting conversation: being sensitive to the interests of your partner and sparing him or her the office gossip as well as the traffic situation on Interstate 80. The key here is willingness to communicate. Don't be afraid of hurting your partner's feelings or of revealing your own. Express your own point of view. If your partner doesn't share it, nothing is lost. If he or she explains why, so much the better.
4. Together, a passionate sense of mission or purpose about something(s): an involvement with other people's lives as a means of enhancing your own. It can be anything — a cause, your religion, the environment, or politics.
5. Friends together and separately: sharing time and talk with people you both enjoy and being sensitive to the negative chemistry between your partner and some of your dearest friends. Learn to cherish some space, privacy, interests, hobbies, and even an occasional vacation of your own.
6. A promise: you will not compromise the person you want to be. You yourself are not negotiable. Do what it pleases you to do. This category may not be nearly as large as you might at first think. If you want to have children and stay home with them while they're small, if you would rather work away from home, or if you want to balance work and family, *do it*, and with no apologies. If someone else shows disapproval and says you're wasting your time, it's not your problem unless you agree. In this respect it might not be a bad idea to declare a moratorium on analyzing. If you are reasonably happy with whatever you do, why look for reasons to reconsider?
7. Tolerance: for an occasional craziness, irritableness, tiredness, clumsiness, memory lapses, human error, disagreement, argument, and very contrary points of view.
8. Willingness to accept each other's style: active in some respects, passive in others. Don't be bound by fixed or predetermined notions that X is always a female prerogative or Y a male imperative. A man can change diapers, tend sick puppies, and respond with pleasure to a woman's sexual initiatives. A woman can change a tire, bring home the biggest paycheck, and get the first (or only) Ph.D. in the house. Everyone is entitled to have important friendships with members of the same sex without incurring strange glances. The list is endless.
9. Sexual fulfillment: not measured in terms of orgasmic frequency or quality but as an abiding expression of shared intimacy. People who are sex machines may never learn to like each other. Yet, caring partners can learn to overcome their sexual difficulties by relaxing and by forgoing intercourse for a while in favor of simple touching, truthful talk about what gives pleasure, a

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Judaism is always right

By JACOB NEUSNER

When I go to an event and come away with an empty feeling, I know that something did not work. That is certainly so with



the important rites of passage. At an age where I join in burying people, I have learned about funerals things that I did not know — but I also confirmed things that I did suspect.

Just now I went to a funeral and learned two things, both of which confirm my deepest affirmations. The first is that when it comes to rites, Judaism is always right, and by "Judaism" I mean, the Jewish, halakhic way of doing things. The second is that the rabbinate is not getting the education it requires. Why the first? Because where the law of Judaism provides no liturgy for an event, and we try to invent one, our fabricated liturgy leaves us vacant, but the authentic liturgy of the halakhah accommodates our deepest emotions and needs. Why the second? Because in general the rabbis I see have nothing to say to people, or nothing to say to the occasion. It's not their fault: the education fails.

Judaism provides for one leviyyah, but we make two funerals, one in the funeral home or synagogue, the other at the graveside. These are treated as separate, so that if you go to the one (ordinarily the former), you are not expected to go to the other; or if you don't go to the other, people are not offended. The first funeral is ghastly, and the second is on target. The first we made up, the second halakhah has created for us.

For the first funeral, there simply is no liturgy at all. That is to say, halakhah does not accommodate a synagogue or funeral home rite, so far as prayers are concerned. The Rabbinical Assembly Rabbi's Manual, which I consulted, has no "traditional" or halakhic service, because the ha-

lakha does not require and, therefore, provide one. All it has is some psalms, a prayer repeated at graveside and borrowed from graveside rites, and then some fabricated prayers, in pretty mediocre language. The center then is the eulogy. That is why we assemble in the synagogue.

The funerals that I attended recently made me realize the arrogance of the eulogy: we evaluate the deceased, lying in the coffin before us. And whether the coffin is open or closed, we all know the corpse is right there. So the corpse is awaiting burial, and we praise the dead person. For whose benefit? The corpse's? No, ours. What the corpse requires is one thing, burial. At graveside, by contrast,

collect the corpse in the house where the person had died and accompany the corpse in a march to the cemetery. That's that: that's what there is to do. The conduct of the cortege, with haltings and public lament, is appropriate to the action. And it also is appropriate to the feelings that we have: we know what we are doing, we are grieved for our loss, and we mourn fully and completely. We do our task, and go on with our life, in life.

Just as the huppah-rite is perfect and focuses our attention on the task and business of the moment, just as the rite for the berit milah is straight to the point and always requires us to pay attention to what we are doing, so the leviyyah

To be specific about one moral and intellectual model for the rabbinate: I have yet to read a word of Rabbi Harold Schulweis that has not come from his heart right square into mine. And, among the past generations, I challenge anyone to read the sermons of Milton Steinberg without wishing that he or she could have sat and heard him speak and think. And these are only three, two living, one long dead. There are others, and these prove I am right in my expectation.

we have three tasks, all of them required by halakhah. One is to dig a grave, the second is to put the corpse in and cover it up with dirt, the third is to say kaddish. "El male rahamim" is appropriate: the corpse is going down, but the soul is bound up in the bond of life, which, after all, we at graveside embody and represent.

It is no surprise that Judaism calls the burial rites "leviyyah," meaning, "accompanying," because that is what is required: accompanying the deceased to the final burial place, pure, simple, austere, and true. In the formative age of Judaism ("talmudic times"), the people would simply

— nowadays, assembling behind the hearse and traveling to the cemetery, assembling at the grave, depositing the body, covering it up with dirt, saying kaddish, and then going home — is perfect: simple, to the point, doing what has to be done without pretense, and, after all, in a humble spirit.

Judaism is always right. And when we make things up as we go along, we are competing with what cannot be wrong, inappropriate, inauthentic, out of the range of our experience. And that brings me to the other thing I have learned in funerals I have attended. It is that the rabbinate is not getting the education it requires to do the job it has to do.

The reason I make that observation is that in the funerals I have attended in the recent past, I have never heard a rabbi say anything that came from his or her heart and entered mine. Rabbis are coming out of the seminaries (the rabbis I refer to in this case are all Conservative, but my impression is that the Orthodox rabbinate is intellectually simply vacant and dismal and the Reform rabbinate is not much better than the Conservatives).

The generality of rabbis come to the communities without a general religious, Torah-message that they can shape for a specific occasion. Whatever they are taught (and my impression is, it is more or less what the professors think up that morning on their way to class), it is not a theology that serves people. I don't mean to suggest rabbis are lacking in faith. Nor do I mean they don't have information; they are stuffed to overflowing with facts. I mean, they just don't have much to say to people that people come to rabbis in particular to hear.

When you go to a funeral and want to hear something and not nothing, all you hear is the equivalent of the newspaper obituary: he loved this one, that one loved him, she baked nice cookies and remembered what everybody liked. All of this is nice, but trivial. The trouble of the hour is not to remember the deceased or to hear his or her praises. The trouble is death, and now what we simply as Jews want to hear about is death and life eternal, we want to know what the rabbi has to tell us about the meaning of it all.

This is not the usual rabbi-bashing. Proof of what the rabbis should be comes from what some rabbis now are, and others have been in the past. I know a great rabbi well and I have read writings of great rabbis serving pulpits today. My rabbinical friend brings to the turnings of life a depth of faith and insight, deriving from the Torah, so that, when life takes its turns, through his Torah-teaching the Torah shows the way. The rabbis whom I read write a real religious philosophy, a Judaic theology, that guides their reflection on the here and the now. To

be specific about one moral and intellectual model for the rabbinate: I have yet to read a word of Rabbi Harold Schulweis that has not come from his heart right square into mine. And, among the past generations, I challenge anyone to read the sermons of Milton Steinberg without wishing that he or she could have sat and heard him speak and think. And these are only three, two living, one long dead. There are others, and these prove I am right in my expectation.

All the more reason to regret the abysmal state of the rabbinate at large. Rabbis are nice, they are agreeable, they smile and remember peoples' names, and in general they are the good politicians that they have to be and should be to gain effective access to the congregations that they serve. But, in the aggregate and over all, they are all technology and no science, all method and no meaning. They can do the job, they are good at the job. The only problem is, they don't seem to know what job they should be doing, and the reason is that, so far as I can see, when they come out of the seminaries, they have no Torah to preach. Why? Because they don't understand religion or the religion, Judaism, and they don't have the slightest idea why religion matters, and why the religion, Judaism (whether Reform or Orthodox or Reconstructionist or Conservative), is the right and true religion for this place, this time, this people: what God gives us.

Judaism is always right, and it is time the rabbinate, and particularly the younger rabbinate, began to study Judaism, and not just politics or the gossip of scholarship. Since the Orthodox tell us they are the only ones to know anything and are the sole authentic Jews, they of course are the most disappointing. Just now I heard via a rabbi I admire, who is Orthodox, about an old woman he admires, who said, "My grandchildren used to bring me flowers. Now, every time they come, they bring me a new humra [harsh and strict interpretation of the law] I didn't know about."

But the Conservative and Reform claim to be relevant,

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The following sermon was delivered by Rabbi Jack Segal from the Congregation Beth Yeshurun Pulpit, Houston, on Friday evening, Jan. 6, 1989.

About 15 years ago, I preached a sermon on Rosh Hashanah that was entitled, "Everyone Should Write a Will." In it I said that while everyone is alive, he or she should sit down for an hour or so and inscribe on a piece of paper some final instructions for his or her children. However, I said that this will should not merely state: "My son, Sam, should get 5,000 shares of IBM; my son, Larry, should get 5,000 shares of Ford; my daughter, Sarah, should get 5,000 shares of Pennzoil; — and my son, Richard, should get five shares of Motel 6."

I said that such a will would surely precipitate a fight amongst the children. Some of them would probably even go to court against the others. Animosities would definitely develop between the brothers and sisters, and these feelings would probably last through their grandchildren.

I therefore suggested that parents write a different type of will. I said they should take a piece of paper and write on it whether they wanted their children to sit shivah for them when they died or whether that ritual was unimportant for them. I stated that they should inform their children whether they would like them to say kaddish for them every day, or at least on Sunday, or whether that tradition was merely unimportant for them.

Many options were printed on a card and placed in the little boxes in front of the seats in the Main Sanctuary. Our members and friends were asked to take these cards home and to check off appropriate options: to say kaddish or not to say kaddish, to sit shivah or not to sit shivah, etc. However, on the bottom of the card I intentionally left about two-and-a-half inches of empty space, and above this empty

Why you should have a will

By Rabbi Jack Segal

space were the words: "Write here any personal comments that you would like to leave to your survivors."

About three days after Rosh Hashanah, I met one of our congregants at a reception. He said to me, "Rabbi, I was terribly upset with your sermon on Rosh Hashanah eve. I come to the synagogue only a handful of times during the year, but I go there for a spiritual uplift, not an emotional descent."

"But that is what you did to me on Rosh Hashanah eve. Instead of helping me leave the synagogue on a 'high,' you made me leave on a 'low.' I wanted to leave thinking of smiles and happiness, joy and elation, but you made me leave thinking of death and wills, saying kaddish and writing final words of instruction to surviving children. Rabbi, I want you to know that I was very disappointed in you and I was very disappointed in your sermon on Rosh Hashanah eve."

My friends, I would like you to know that every time I preach a sermon I give much thought to the subject matter and much time to its preparation. But what could I say to such a comment?

So I merely said, quite and half apologetically, "I am truly sorry it had a negative effect on

you. I meant well. I thought it would encourage people to think about a subject about which they had previously never given much thought. I'm sorry. Please accept my apology for spoiling your Rosh Hashanah evening."

The man left immediately after I apologized and I did not hear from him or see him for about nine months.

Then I received a long distance call, and it was from this man who had been deeply upset about my Rosh Hashanah eve sermon. When he identified himself and told me that he was out of town, I quickly

said to myself, "What did I do now?"

However, he prefaced his call to me with the words: "Rabbi, I've called to apologize. You did something for me that helped me in a very difficult moment."

I did not know what he was calling about, but he quickly continued: "Rabbi, early this week my mother died and I flew to her home for the burial. But I was so confused. My father died when I was a youngster, and I was an only child. I did not know what to do. I did not know where to begin."

"The undertaker showed me 10 caskets. The rabbi said, 'Will you have any shivah services or won't you have any shivah services?' Everyone was asking me questions and I was getting more and more confused because I had never previously discussed this subject with my mother. I did not know what my mother really wanted."

"And then my son came in and said, 'Dad, look what I found in grandma's dresser. It's a filled out card about personal desires concerning a funeral. This may help you make some decisions.'"

"And as I looked at it, I noticed at the top of the card the words: 'Beth Yeshurun Congregation — Personal Will.' It was a copy of the card you had placed in the boxes in front of our seats on Rosh Hashanah. I sat down to read it and I noticed that she had marked off her personal wishes concerning her funeral. She spoke of her desire to have me observe the shivah period of mourning and she spoke about her desire to have me recite kaddish for her for 11 months — even if I could only recite it once a week on Shabbat. I felt like a pilot who had been flying in the clouds for two hours and then had found a break in the clouds just above the airport — when the gas gauge was hovering on empty."

"But even more important, I read with thirst the few lines she wrote on the bottom of the card with her shaky script: 'To my son whom I have loved since the moment the doctor told me that I was pregnant. Make peace with your wife whom you have left. She loves you very much and she loves your children very much. She is truly a diamond to you, but your colored glasses do not allow you to see her radiance. Yes, there are many diamonds in the world, but you have ignored the one that is right near you. Open your eyes. Your wealth is in your home, not out of it. Tell the children I loved them. Tell your wife I loved her. Tell all of them I will miss them and I will miss the good times that we shared together. God bless all of you.' And then she signed her name."

He then said to me: "Rabbi, I cried when I read those instructions — especially the personal advice that she wrote to me at the end of the card. It was as if she was still alive and still speaking to me."

"Rabbi, please excuse me for being so foolish and inconsiderate, just after Rosh Hashanah."

I listened to his comments and then I softly and slowly replied, "I'm glad you found her card."

My friends, I think that young man will never forget the last words penned to him by his mother. They were words that came not merely from his mother's lips but rather from her heart and soul.

The Bible tells us that when Jacob was 147 years of age and he realized that he could no longer walk, and it was getting difficult for him to breathe, and the chest pains were coming very frequently, he said to his 12 sons (Gen. 49:2), "*Hee-kav-tzu, v'shim'u bnai Ya'akov*," "Gather together and listen to Jacob your father."

Jacob then spoke unto his children and said, "I am now in the dusk of my life and I have never really had the time to sit down with all of you and tell you what I think of you. I want to talk to you now

and tell you of your strengths and your weaknesses, your assets and liabilities, when you made me laugh and also when you made me cry."

"Whenever I previously asked all of you to come together for such an event, some of you always had an excuse: 'Dad, I have to be out of town. I have a big business deal.' At other times some of you would say, 'Dad, my daughter is having a Sweet Sixteen party. I'm tied up for the weekend.' At still other times some of you would say, 'Dad, my wife and I were planning to go out of town for the weekend on a vacation. Can't we do it some other time?'"

"Boys, either we do it now or we will never do it. My years are limited. My months are now limited. In fact, my days are limited — and they all came together and he spared no words."

When he was a young man he would always cover their misdeeds and errors. He would say, "Rachel, don't worry so much about Joseph. He's merely experiencing growing pains. Adolescence is a difficult time."

He would then take Joseph aside and give him a \$5 bill and say, "Go and have a good time," and he would do this for his children.

But now, he realized that he had been wrong. He had spoiled them for too long a period of time. If he wanted them to travel a straight path in the future he had to be honest and aboveboard with them now and tell them what they had done right and what they had done wrong in the past. He had to tell them how proud he was of their moral actions, but he also had to tell them how disappointed he was of their immoral actions — and that is exactly what he did.

He turned to his elder son, his first son, and said (Gen. 49:3-4), "[Reuben — you were my hope for excellence, dignity, and power. But in midstream, you changed your course. How could you have done what you did? All the girls threw themselves at your feet — but you chose the one girl who was prohibited to you. You seduced one of my concubines. You defied and disgraced my bed and my home.]"

And so, the Mandrake flower, the aphrodisiac, the love potion, the ingredient that sexually stimulates a person, became the symbol of Reuben's tribe, the emblem of his followers.

But unto others he heaped only praise. To Judah, his fourth son, he said (Gen. 49:8-12), "*Gur aryay Yehudah*," "Judah, you are like a lion's whelp ... Your hand shall be on the neck of your enemies ... and the scepter shall not depart from you ... [You will always be a mighty military leader and you will always lead your people.] Therefore, the lion, the mighty king of the jungle, became Judah's sign and his symbol."

Jacob continued speaking to all his children. And then the Bible says (Gen. 49:33), "*Va-yigva*," "He passed away." *Er hut zich oisgerett dem hartz*. He was totally honest with his children and spoke everything that rested heavily on his heart.

My friends, six years ago in 1983, a rabbi and a professor, Rabbi Jack Riemer and Professor Nathaniel Stampfer, published a book called, *Ethical Wills: A Modern Jewish Treasury*. This book contains Jewish non-monetary personal wills that were written by, or communicated to, beloved ones just as Jacob and the lady from Beth Yeshurun had done before they passed away. Tonight I would like to share with you excerpts from three of these ethical wills.

The first one was written by Sam Levenson who died almost nine years ago. True, he made a living by being a comedian, by bringing smiles to people's faces, but he was a man of depth and profound thought.

Sam Levenson wrote in his "Ethical will and testament to his grandchildren:"

Pinchas Peli, scholar

By RABBI SAMUEL SILVER

Into a mere 58 years Pinchas Peli jammed more intellectual achievements than most people granted a longer life. Professor at the



Ben Gurion University, a sixth generation Sabra, son and grandson of distinguished Hebrew scholars, Peli was exceedingly versatile and exceedingly erudite. His books on Judaism are profound. His lectures were brilliant. His interpretations of the Torah, which appeared weekly in the Jerusalem Post, were superb. As a teacher he was magnetic.

Reared Orthodox, he became something of a religious centrist. He and a brother founded a periodical, Panim el Panim, which provided trenchant commentaries on Jewish ideas and current events. He traveled widely and his works have been translated from the original Hebrew into many languages, even Japanese.

In the Algemeiner Journal, Shlomo Shamir salutes him, recounting how he got his nom de plume, Peli (meaning "marvel"). As a 15-year-old yeshiva student he wrote a secular poem. Not wanting his pious friends to learn what he did he gave himself the name of Peli, disguising his real name, Ha-Cohen.

Yiddish change?

Yiddish is burdened with three definite articles: di, der and dos. Whereas in English, there's only "the," in

Yiddish you have to know which article to use if you want to be accurate. In general, der is masculine, di is feminine and dos is neuter. But it doesn't always work that way, because you can't always tell the gender of a noun. It's the same problem you have in French; you must know whether the noun is masculine (for le) or feminine (la). Abraham Shulman, the Forward writer, has reached the conclusion that to avoid confusion, the definite articles should be eliminated. Latin and Russian and Polish get along without them; why not Yiddish?

Not alone

High praise for the book of a prominent Conservative rabbi, Dr. Bernard Mandelbaum, is found in an article in the Orthodox weekly, the Algemeiner Journal. The book, *You Are Not Alone*, replete with Biblical and Talmudical references, provides counsel to those rejected or dejected. The Journal writer, Zvi Kolitz, reprints some of the admonitions offered by the author of the book, chancellor emeritus of the Jewish Theological Seminary of America.

Some Mandelbaum recommendations to those who are melancholy: Don't get tangled up in trifles; don't think that you haven't the inner resources to aid yourself. Keep busy, because the antidote to being distraught is to be distracted. Don't think your neighbor is better off than you. Remember that much of your destiny depends on your own image of yourself. And spend time not moping, but communing with your soul at worship services.

Rabbi Samuel Silver may be reached at 2475 West Atlantic Ave., Delray Beach, Fla. 33445.

Weitzman

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nity and how we were the headquarters for the neo-Nazi Party and the Ku Klux Klan, I rejoice that we have come to the point where both of our

colleges have offered to assist us in preserving our history. We are beginning to see more and more breakthroughs each year.

By RABBI MAURICE DAVIS

Time to learn a little French. Ready?

C'est caduque. They will tell you that it means "null and void." But let's examine the facts.



Let us take the case of Arafat who went to Paris to meet with Mitterand. And everyone involved made believe that they believed that their intentions all were honorable. Arafat, as you well know, continues to sound like a statesman.

Of course he is willing to sit down and negotiate with Prime Minister Shamir. Of course he is willing to renounce violence, and the use of violence. Of course he is willing to accept the State of Israel's right to existence. Of course he is in favor of peace.

Yes, and in a French television interview following his meeting with Mitterand, he was equally forthright. When asked about the PLO covenant demanding the destruction of Israel, Arafat said, "*C'est caduque!*" (It is null and void.)

Who cares that the covenant cannot be rescinded by an utterance of Arafat? Who cares that a two-thirds majority of the Palestinian National Council is required? Who cares about reality? The word has been spoken. *C'est caduque.*

Arafat, the statesman, then denounced the railings and the ravings of Iran's Rafsanjani, (Reagan's "moderate") who called for the assassination of five American citizens for every Palestinian killed by the Israeli army in the Gaza strip, or Judea and Samaria. He also called upon Palestinians to attack American interests worldwide, and to hijack planes in America and Europe.

Arafat was horrified. He was enraged. He was disgusted. He announced that Rafsanjani's ravings were rejected. They were null and void. *C'est caduque.*

C'est caduque — PLO, British, French

He also said, "We want to negotiate, and we are prepared to do so with our worst enemies, as long as they are elected by the Israelis." As for Shamir's willingness to negotiate with Palestinians as long as they are elected by the Palestinians, Arafat denounced it. *C'est caduque!*

The phrase kept haunting me. *C'est caduque. C'est caduque.* Everywhere I turned, *c'est caduque.* When our State Department spokeswoman, Margaret Tutwiler, was asked to comment on the murder of two elderly Israelis by a knife-wielding Arab on Jerusalem's main shopping street, she said she did not know if the attack was an act of terrorism, adding, "I don't know to be perfectly honest with you, what is the literal definition of terrorism."

You know what I think of her statement? *C'est caduque.*

The Carmelite nuns maintain their convent on the site of Auschwitz death camp, although Catholic-Jewish agreements for its transfer to another site were made back in 1987, and signed by major European Catholic Cardinals.

The Carmelite argument for staying where they are, despite the promises made, was delivered by Father Anastazy Gegotek. He said that the building taken over by the nuns was technically outside the camp grounds. It merely straddles the fence of the Auschwitz camp, and it was not used to murder Jews. It was used only to store the Zyklon B that was used to gas

the inmates to death.

The nuns have now erected a 23-foot cross in their attempt to appropriate Auschwitz and change its character. And they are angry that the Jews are angry. Father Gegotek said that they would not oppose the presence of a synagogue at Auschwitz.

Last February the papal nuncio told the World Jewish Congress that the Vatican was powerless to act to move the nuns.

C'est caduque!

And finally, Great Britain has refused Israel's request to buy gas masks to protect its population from the threat of chemical warfare. The Foreign Office source said, "It was made clear that in the present climate Britain would refuse to export to Israel any equipment related to chemical warfare."

The equipment in question was a supply of child-sized gas masks!

Something, I knew, was missing! I ran back to my dictionary, and there it was. Along with "null and void," *caduque* means also "crazy."

That makes more sense to me.

Therefore, to all of the above; the British, the French, the Iranians, and the spoutings of Arafat, forget that *c'est caduque.*

Tell it the way it is.

C'est meshuggeh!!

Now, if you wish, re-read the above, and substitute *c'est meshuggeh* for *c'est caduque.* It might even make some sense.

Ft. Lauderdale service

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showed in so many eyes, a sense of Shabbat Shalom, of contentment — Tension between the sacred and the profane had once again taken place, and the sacred had been set aside, to savor, along with the oneg.

I knew that kind of success cannot be achieved without an awful lot of grappling with personal problems.

I heard my husband Fred say, "What a warm service!"

We had come a little closer to each other and to the congregation, the ideal of the ex-

tended family.

So many little regrets no longer nagged at me. After all, even Aaron needed God's experiences, his guidance, to pray and lead the Hebrew people in peaceful ways.

Slowly I'm learning — from Rabbi Lew Littman, from each Jew, and from the couple, Fred and Janice, to be the individual, Janice Fine.

Editor's note: The Post & Opinion will pay \$10 for articles written by readers. Send your contributions to The Editor, P.O. Box 449097, Indianapolis, IN 46202.

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Holocaust 'debunking' deplored

By SAMSON KRUPNICK

Holocaust Martyrs and Heroes Remembrance Day was observed solemnly, sadly and proudly throughout Israel. All cafes, theaters



and places of entertainment were closed as Jews recited Psalms, special memorial prayers and joined together in the public recitation of the kaddish. Huge gatherings were held in every large city in Israel.

Three sites in Israel closely associated with the Holocaust were the centers of particular attention. The Kibbutz Lohamei Hagetaot (Fighters of the Ghettos) in the Galilee as the name implies, emphasized the heroism of the fighters in the ghettos and as partisans against overwhelming odds and in the face of almost certain death. The Kibbutz Yad Mordechai in the Negev, named after Ghetto fighter Mordechai Anielewicz, recalled the desperate and hopeless Warsaw Ghetto battle at the Pesah season. Kibbutz Tel Itzhak in the Sharon was the center of a massive gathering attended by President Herzog in which an impressive memorial was dedicated to the one-and-one-half million Jewish children lost in the Holocaust. Similarly Kibbutz Lohamei Hagetaot set up an imposing monument called, "Yad Hayeled" (Memorial to the Children). The official opening of the over 100 observances throughout the land was properly held at Yad Vashem, that magnificent edifice filled with every imaginable material related to the Holocaust. President Herzog participated in the kindling of the six torches and observed with regret that the callousness exhibited during the Holocaust by the western nations continues to prevail to this day.

Prime Minister Itzhak Shamir was more specific, noting that anti-Semitism, sometimes disguised as anti-Israel, flourishes everywhere, "on the right and on

the left," a bitter disappointment to Jews who had hoped that the Holocaust would once and for all put an end to "official anti-Semitism."

Dr. Yosef Burg, chairman of the Board of Yad Vashem, deplored the trends in recent years to employ "pseudo scientific research" to put forth three claims all designed to "debunk" the Holocaust. The first is the brazen "big lie" that the entire story of the Holocaust was a fabrication of the clever Jews to gain unwarranted sympathy. The second is the "more conservative and logical" — that there was some "mistreatment of Jews — unjustly," but in a desperate war, "such atrocities can be

bodies being shoved into mass graves by bulldozers?"

These expressions of disappointment at the insensitivity of a so-called enlightened world, including some of our own people abroad, have given our Jews here a morbid feeling, shared especially by the many camp survivors, that soon — too soon, maybe within another generation when only a few survivors will remain alive — "the world will forget the Holocaust." Hence, there is here a tremendous frustration as to the proper course of action in order to keep the Holocaust alive, particularly when attempts are being made to erase the sites of the crime.

The presence of a

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committed by any army in fierce combat." In any case, "the numbers are greatly exaggerated." The third is the "cover up" approach, attempted by the Soviets and others — that not only Jews were destroyed in the death camps, but many non-Jews as well.

Hence any memorials should be for all the victims, rather than to single out the Jews. One can add to these three "theories" many others such as, "It's time to forget about the past. Let's look to the future," or, "Why subject our children to such horror stories and pictures of mutilated, starving

Catholic convent with a huge cross over Auschwitz is not only offensive to Jews, it desecrates the graves and the ashes of the million killed there. An official reception by our "friend," the President of France, to a current Hitler, who if given the opportunity would gleefully commit the same horrors against Jews (as indicated by past terror attacks), "davka" on Holocaust Day, added further to this desperate discomfort at our failure to make the Holocaust significant for the "cultured world." In Israel we therefore redouble our

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Smoking in Israel

A battle royal on the subject of smoking is now being waged in Israel. Latest statistics reveal that in 1988 Israelis spent 30 percent more on cigarettes and tobacco products than in the year before. This is ascribed to the fact that reduction of taxes on imported cigarettes brought their prices down and encouraged local smokers to buy the more expensive brands.

The Knesset is now considering a law to prohibit all advertising of cigarettes, though such ads today already carry notices similar to that required in the U.S., warning that smoking can be injurious to the health. The association of advertisers, joined by local manufacturers and importers of tobacco products, have appeared before the Knesset Committee, to object to imposition of a ban on advertising. They maintain that advertising is an integral part of marketing, and so long as actual sales are not prohibited; there should be no restriction on advertising. In 1983, 3.8 million shekels were spent to promote sales. In the first three months of 1989 almost half that amount has already been spent.

The Ministry of Health declares that the results of smoking impose a heavy burden on the Ministry in caring for the ill, and calls for sharp increase in taxes, the income to go to cover their higher costs. B. Michael, a columnist in Haaretz, ridicules the suggestion. He writes that with similar logic, taxes should be imposed on everything that is supposed to cause health hazards, such as on butter, red meat, fatty oils and all foods rich in cholesterol. Why not impose a tax on sunburn, he asks, since this is known to cause skin cancer? Overweight people, if they live long enough, should be taxed as well, for the financial burden their state of health imposes on the Ministry. Why not tax people who cough in public? He also suggests that any

Continued on next page

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SOCIAL calendar

By Jean Herschaft

A vivid, exciting look behind the scenes of the historic Israeli-Egyptian Peace Treaty of 1979 is a new film/docudrama, "Special Counsel," about the Camp David Accords in 1978, based on Leon Charney's book of the same name. Plans to show it across the U.S. are now completed. Its premiere under the auspices of the American Friends of Tel Aviv U. was held March 22. Friends also sponsor its showings nationally in commemoration of the Accords 10th anniversary.

It was unveiled as a centerpiece of a gala dinner-dance in support of the School of Film and Television of Tel Aviv U., where a good portion of it was filmed on location. Arnon Zuckerman, executive producer, is Dean of the Faculty of Visual and Performing Arts at Tel Aviv U.

Former President Jimmy Carter, who appears in the film, said: "Charney was my fellow negotiator..."

"Special Counsel" opens with the forward: "This film is about the ending of a war ... it is dedicated to the ideal that peace between Israel and its neighbors is possible and can be achieved. It is also about an ordinary person, a private citizen external to government, to the bureaucracy, who plays a role in history. It is about a man who wins the confidence of major political figures and comes to play a pivotal part in making peace..."

The film recreates the vital role of New York attorney Leon Charney, who served as a go-between for the Israeli Government of Prime Minister Begin and President Carter during the Camp David meetings and the Peace Treaty negotiations.

We met Charney several years ago at a Jewish National Fund event for its Peace Gardens in Galilee of which he was active chairman.

In the film, Charney's voice over the newsreel footage of the war and at the Western Wall says: "I was in Syria. I saw Israelis lying there, Syrians lying there, injured soldiers, sick people. I saw brutality on both sides of the road. I asked, 'What is this for? What is life about? Should we as human beings endeavor to help others understand that this is not the way to live?' I wanted to know what I could do so that Israel could become a safe and stable place in the Middle East without having to carry a gun and an Uzi all the time."

"Special Counsel" reveals how this man, dedicated to peace, facilitated the give-and-take of communication. Charney's service to President Carter through one of the most delicate negotiations in modern time is testimony to the reality that individuals, dedicated to the cause of peace, can make a difference and can impact on history," said Robert Lipshutz, former counsel to President Carter and honorary chairman of the event, at the salute to the 10th anniversary of the Peace Treaty at the Equitable Building Penthouse.

Charney, a big, burly man, entered the world of politics at age 35 when he became counsel and advisor to Senator Vance Hartke (Indiana 1970-76). He formed a close friendship with White House Counsel Robert Lipshutz. He was also in close contact with officials in every major Israeli political party, particularly Yitzhak Rabin and Ezer Weizman. It was through these trusted relationship that Charney opened a back channel in the Camp David negotiations between Sadat and Begin, he revealed in a response at the dinner and in the film.

Rabbi Israel Mowshowitz, executive assistant for community affairs for Governor Mario Cuomo, who gave the invocation, presented his own profile of Charney. "Born in 1938, in Bayonne, N.J., to an East European immigrant family, he worked his way through Yeshiva U. and Brooklyn Law School. With less than \$200, he started his own private law practice, transferring his youthful enthusiasm for basketball into the legal representation of sports and entertainment personalities."

Abe Beame, former New York City Mayor and a member of the Tel Aviv U. supporters added: "Applying law as a creative art, Charney soon found himself in spheres of high finance and investment banking. But the behind-the-scenes saga of the Camp David accords and his role as a confidential liaison is the height of his career."

Beame was delighted that the docudrama finally reveals this piece of history.

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JEWISH CHOICE

Jewish teen life in Merced

By MARY HOFMANN

When our congregation got going some 12 years ago, most of us (as you might have expected) were youngish families with babies



and small children. One after another, like so many dominoes, those babies became bar and bat mitzvah and entered the Jewish twilight zone of existing as teenagers in a small, non-Jewish community.

The phenomenon happens everywhere, I understand. Under the academic and social pressures Jewish kids face in high school, Judaism often tends to take a distant back seat to the more immediate, pressing, and (let's face it) often more interesting activities such as drama, sports, academic decathlon, band, debate and dating. In a small community with no extended Jewish infrastructure, the dissolution of kids' Jewish involvement can be quick and complete.

And so the Youth Group. Several justifiably panicked parents of this endangered species rose to the challenge and gave birth to the Jewish Youth Group of Merced. The kids themselves have demonstrated a mixed bag of involvement, from really enthusiastic to lukewarm to at least one member (mine, I'm afraid) who must be escorted handcuffed to meetings. In all, the group numbers about 10 — all of them intelligent, popular and beautiful.

The Group is structured primarily as a social enterprise that delves into ethics and values as well as recreational activities. They've had discussions about drugs, cults, and sex; they've had pizza parties and swim socials. They've been in charge of religious services at one time or another, sponsored holiday parties for the younger kids, and been of invaluable help at fundraisers, such as our upcoming Lox and Bagel Brunch (just write me for tickets!). They've journeyed to Fresno to meet with other

Jewish teens, and the intrepid Rosenbergs even took a small group to Los Angeles for a high school weekend at Hebrew Union College. They're a neat bunch of kids, and the existence of the Youth Group has certainly enhanced their lives, as well as ours.

For all its relative success, however, the Youth Group has been a resounding failure in one of its major (although never, God forbid, articulated) aims. We're talking about teenagers here. Handsome, beautiful, popular teenagers. Some of

attractive girls in the group. Not only are they members (lo, even officers) of the Youth Group, they are both talented musicians and actors and have appeared together in Merced theater productions.

Wouldn't it be nice, I pondered idly, aloud, if some of the kids in the Youth Group eventually ended up together?

My son stopped in his tracks, a look of total incredulity on his face.

"Mother!" His shock was palpable. "We've all known each other since we were

For all its relative success, however, the Youth Group has been a resounding failure in one of its major (although never, God forbid, articulated) aims. We're talking about teenagers here. Handsome, beautiful, popular teenagers. Some of them even date. Wouldn't it be nice, we inexperienced but well-meaning matchmakers thought, if they dated each other?

them even date. Wouldn't it be nice, we inexperienced but well-meaning matchmakers thought, if they dated each other?

What a novel idea!

I broached the subject casually one day to my son, whose path regularly crosses the path of one of the most

babies! That's like incest!"

Oh, well. I guess it was too much to expect. I suppose if we're looking for Jewish romance, we'll have to start checking colleges with large Jewish enrollments.

Mary Hofmann can be reached at P.O. Box 723, Merced, CA 95341.

Postmark Israel

Continued from previous page

money so raised would not be used for health purposes, but would be siphoned off by the politicians for other purposes.

A couple of weeks ago the Hebrew press sprouted full page ads inserted by bodies against smoking and for prevention of cancer. In big, bold type they addressed an open letter to the Minister of Finance: "Why is the tax on cigarettes so ridiculously low? Five thousand people die in Israel each year from smoking cigarettes, 10 times the number killed annually in road accidents, but your ministry does everything to encourage smoking." During the past year, the ad goes on, taxes on cigarettes were reduced from 150 percent to 42 percent. "In Britain, France, Italy, Sweden and elsewhere the tax is 400 percent, 10 times more than in Israel. In Britain a pack of cigarettes costs \$2.50; in Israel, only 60 cents. Why should the non-smokers subsidize the smokers? Save human lives," the ad concludes. — C. A.

Jerusalem to Eilat, the garden spot

By ARLENE G. PECK

You know, it is so strange. I don't consider myself a particularly religious person. Yet, Jerusalem is something very special...apart. I think that I



consider it a tremendous energy source. And, if I don't go there periodically to get my battery recharged, then bad things could happen to me.

My most recent trip was to attend the Prime Minister's Solidarity Conference and, for once, the hotels were filled. I had a few trepidations when I made reservations at the Hyatt Hotel on the east side of Jerusalem. But, I need not have worried. It was a beautiful and totally safe place to stay. Even more so, it was a lesson in co-existence as the staff is divided about equally between Arab and Jewish employees and the situation works beautifully there.

The last time I had stayed at the Hyatt in Jerusalem was seven months earlier. They welcomed me back as though I were a regular visitor. I could pig out (if you'll pardon the expression) at the wonderful Valentino kosher restaurant in the Hyatt and then head down to the spa early the next morning and work it off. Then, I could work up an appetite so that I could catch the bountiful Israeli breakfast at the Pavilion Room.

The most impressive addition to the Hyatt was the Jerusalem Spa. It was tremendous, with great equipment and regular aerobics classes. It is absolutely the best spa I've seen in Israel. The well-known Samson's Gym is great but, it's a gym. Anyway, they gave me the full service treatment. Hot tubs, mud packs from the dead sea, massage...the works! I have got to tell you folks, it was the only time in my life that I've had an official massage from an Israeli man...the unofficial I won't discuss.

The owner of the hotel,



Yitzhak Shamir and Arlene



Arlene with Ariel Sharon, Shimon Peres and Yitzhak Rabin

Samuel Feinsod, is a doll. He left Mexico City in 1976, and bought the land with a partner to build the Hyatt. Today he has accomplished his mission as his children have all married Jewish and are considered pure Sabra. The co-existence between Arabs and Jews that I saw at the Hyatt should only happen in the next change over at Eilat since Egypt has taken over Taba.

More than 10 years ago I traveled to El Arish near the Egyptian border to watch the turning over of the Sinai to the Egyptians. For the promise of peace Israel gave up its only oil wells, its most sophisticated air bases and the thriving town of Yamit, which housed more than 50,000 people. Well, once again I traveled with the world press to watch the transfer of the tract of land that included the beautiful hotel formerly known as the Aviza Sonesta Hotel. The Hebrew signs on the external walls of the Sonesta have been removed and telephone calls are no longer being answered in Hebrew, only English. It was with sadness that I saw Egypt-

tian banners and flags over the previous Israeli territory. Even more so when I realized the Egyptians were chanting, "Today Taba...tomorrow Palestine."

The owner of the Sonesta Hotel and the neighboring Rafi Nelson resort complex in Taba were paid almost \$40 million by the Egyptian government. Along with this purchase comes a massive new Egyptian border station and several concerns for the Israeli government. One of the largest is that what was once a popular, mostly family oriented resort will now be a casino. Unfortunately, it is feared that most of its customers and tourists who will flock there will do so at the expense of Eilat.

Personally, I think it will mean more tourism for Eilat. I checked into the King Solomon Hotel after leaving the Sonesta and it was jumping. There may be a tourism slump in Jerusalem but Eilat was overbooked. All the many restaurants and discos were filled. And, speaking of restaurants, the King Solomon

Continued on next page



TASTE of TRADITION

By Mildred L. Covert &
Sylvia P. Gerson

Throughout the history of Judaism, women have always played an important part. First there was Eve, then Sarah, Miriam, Rebecca, Leah and Hannah, to name a few. The holiday of Shavuot serves as an example of the role we women played. Although Shavuot does not have a specific heroine, nevertheless, one might say that because of women, we can celebrate the giving of Torah. Before God gave Moses the Ten Commandments, the word came to Moses, "Explain the precepts of Judaism first to the women. If they accept, the men will follow." This strategy worked, and the rabbis are quick to point out that everything depends upon the woman.

Traditionally, the woman adheres to the custom of serving a dairy meal for Shavuot. This custom arises from various explanations. The rabbis tell us that some say it is because the Jews waited so long for Moses to come down from Mount Sinai that the milk soured and turned into cheese. Another source claims the people waited so long for Moses to come down that they were very hungry and because there was no time to cook meat, they prepared a dairy meal. A third reason stems from the fact that the Torah (the Law) is compared to milk and honey, so we eat dairy dishes.

Then, too, until the Jewish people received the Law, they did not eat kosher meats. However, there was no time to prepare their meat according to the kashrut laws they had just received, so they ate dairy.

Additionally, some people believe that the custom of serving dairy foods comes from the fact that the men sit up all night to study on Shavuot, and their wives prepare coffee, cakes and other light foods for them.

Whatever the reason, it has become customary to serve dairy dishes for Shavuot; and for a change of pace, how about a variety of kugels?

Cheese and noodle kugel

1 8-oz. package Philadelphia brand cream cheese, softened

1 cup cottage cheese

2 eggs, beaten

1/2 teaspoon salt

Dash of pepper

3 cups (6 ozs.) noodles, cooked and drained

2 tablespoons corn flake crumbs

Combine cream cheese, cottage cheese, eggs and seasonings, mixing until well blended. Add noodles; mix lightly. Sprinkle greased 4-1/2 cup ring mold with crumbs; spoon mixture into mold. Bake at 375°, 30 minutes. Invert onto serving plate. Serves 6 to 8.

Since we also celebrate the first fruits of the harvest at this time, fruits and vegetables are served in various forms. Here is a delicious fruit kugel:

Noodle apple kugel

4 tablespoons margarine

1/2 lb. fine noodles, cooked and drained

3 eggs

1/4 cup sugar

1 teaspoon cinnamon

1/2 cup bread crumbs

3 cups sweetened applesauce, fresh or canned

Melt the margarine in a skillet and saute the noodles until they are browned. Set aside. Beat together the eggs, sugar, cinnamon and 1/4 cup of the bread crumbs. Add the noodles and mix well. In a greased 2-quart baking pan arrange alternate layers of the noodle mixture and the applesauce, starting and ending with the noodles. Sprinkle the remaining bread crumbs on top and bake at 350° for 30 minutes. Serves 8.

This kugel adds a little spice to the holiday meal:

Yomtov kugel

6 cups (3/4 lb.) cooked broad egg noodles

1/2 cup peanut oil

4 eggs, slightly beaten

1 cup applesauce

1/4 cup orange juice

Continued on next page

Peck

Continued from previous page
and Lagoon had the largest and the best selection of breakfasts in Israel. Food was spread over many, many tables. To die for! It was really depressing, though, to see how few American tourists were staying there. It was so stupid for American Jews to have stopped coming, as they couldn't be safer.

I had a chance to speak with David Fattal, the general manager of King Solomon's Palace, who told me that about 5 percent of his guests were American, about 40 percent were Israeli and the rest were from Europe, including Scandinavia. It may be a big secret to Americans, but the town of Eilat was fun. I had to re-adjust my body clock for by the time I was ready to go home, they were first getting up to go out.

Much of the action was centered on the complex of the hotels, the King Solomon and the Lagoon. I find gambling boring, but went to the casino just to check it out. I felt like a Vietnamese boat person traveling in a small speed boat beside a large vessel in international waters. It really brings home how important safe borders are to the tiny country of Israel when you see the lights of Jordan, Saudi Arabia and Egypt blinking close enough to swim to.

I even went over to Club Med one afternoon with my friend, Shila the Shopper, but found the crowd too topless and too French. We quickly headed back to the Israeli influence. Speaking of topless,

the beaches around the King Solomon and Lagoon were also topless, but the ones going without were the French, Scandinavian and German women. I could always tell the Israeli men as the men from the other countries could have a conversation with these women and not notice that they were practically naked. Not so with the Israeli men. They notice. Why is it always the worst bodies that are usually the first ones to flaunt theirs? TACKY! And to think I was worried about going out in a bikini...a big bikini!

I was to learn later that the very lovely Lagoon Hotel was owned by my old friend, Joe Nakish, who among other things is the owner of Jordache Jeans and half the real estate in downtown Manhattan. I wrote about him a couple of years ago in a story about how the jet set traveled in N.Y. We had gone out for dinner at the Tavern on The Green in Central Park and after we finished, Joe wanted to take a late night stroll. I told him that he was crazy as people didn't walk through Central Park late at night. We did. Joe had his chauffeur follow in his limousine with his Uzi machinegun pointed out of the window.

Anyway, other than Brazil, I think that Eilat is one of the best kept secrets of great places to visit. It's absolutely beautiful and there is so much to do. The view from the hotels was breathtaking.

Gabi Ben Zeev, who owns the Red Sea Sports Club, filled

me in on a few of the recreational activities— and there were so many. He sponsors afternoon cruises, trips to the Egyptian border, para sailing, safari, Jeep and dune buggy rides, wind surfing, and most of all, diving. According to Gabi, Eilat is considered the mecca for divers. Maybe I'll make aliyah there....

Neusner

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they allege that they have something to say to today. But they preach their political sermons, or they babble on about whatever happens that morning: that's their relevant Torah. But the issues of today that call for the Torah are the issues that the Torah has always identified as important and addressed: eternity, as in death.

Meet with PLO, say Hadassah backers

DETROIT— Those attending the Hadassah Associates meeting here addressed by David Lawrence, publisher of the Detroit Free Press, answered 70-19 that Israel should meet with the PLO if it recognized Israel's right to exist and eschewed terrorism. In addition 65 of the 91 present predicted talks between Israel and the PLO within five years.

Krupnick

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efforts to make the Holocaust come alive. Our television brings us the terrible scenes at Auschwitz, Bergen Belsen, etc., in English and French with Hebrew subtitles. We hear heart-rending stories of outrages — and miracles. We heard Rabbi Lau, Chief Rabbi of Tel Aviv, relate his remarkable tale of survival as a child in the camps, where one slip meant instant death.

We all rose as the siren was sounded at 10 a.m., to stand in meditation for a minute. This year we inaugurated a new and impressive custom — the reading of specific names by families for a full 24-hour period at the Kotel, at the Knesset, at the Great Synagogue, at the city squares in Jerusalem, Tel Aviv and Haifa. Every effort is made to reach out to all Israelis with a plea "Zachor" — Remember. Do not permit yourself the "luxury" of forgetting for one moment the loss of one-third of our people.

In Warsaw, 200 Israeli youth marched from the

center square (the assembly point of transfer to cattle cars on the way to the extermination camps) to the memorial for Mordechai Anilewitz with Israeli flags. It was announced by the Ministry of Education and Culture that some 3,000 students will be visiting Poland and the concentration camps this summer. Minister Itzhak Navon insisted that such visits "are more effective than hundreds of hours of school studies in teaching Judaism and Zionism."

We have mixed feelings about this and other similar arrangements for visits to Poland. As a seasoned educator we opine that there are more basic methods of teaching Judaism and Zionism. We find it difficult to warm up to an idea of encouraging Jewish tourism to a country soaked in Jewish blood, a country which was a willing host to most of the Nazi concentration camps and whose people cooperated enthusiastically in destroying Jews. True, it is vital to keep the remembrance of our people's tragedy alive — but at what cost?

Social calendar

Continued from page 14

Others on the program were Melvin S. Taub, chairman of the board, American Friends of Tel Aviv U.; Alan Rosenthal, director, "Special Counsel"; Uri Savir, Israeli Counsel General; Rebecca Moses, Benefit Chairman; and Yehiel Ben-Zvi, Co. Reserve, v.p for Public Affairs, Tel Aviv U.

Special honored guests were Egyptian diplomats: Assem Abraham, Consul General and Ahmed Aboul Gheit, Minister UN Mission to the U.S.; Mr. and Mrs. Abe Beame; Mona Riklis Ackerman; Wolf Blitzler; Kenneth Bialkin; Paul Saftro; and Dr. Saul B. Cohen, president, Tel Aviv U., among others.

The funds raised by the affair go to support the Film and Television School of Tel Aviv U.

Jean Herschaft can be reached at 76 Exeter St., Brooklyn, NY 11235.

Covert and Gerson

Continued from previous page

- 1/2 cup chopped dates
- 1/4 cup firmly packed brown sugar
- 1/4 cup raisins
- 1/8 teaspoon cinnamon
- 1/8 teaspoon ginger

Toss cooked noodles with oil and eggs. Stir in the remaining ingredients, blending well. Place mixture in a well-oiled 2-1/2 quart casserole. Cover and bake the kugel in a moderate oven (350° F) for 15 minutes. Remove cover and bake for an additional 15 minutes, or until noodles are golden-tipped. Serves 6 to 8.

Kosher klues: Bread crumbs and corn flake crumbs can be interchanged in either of the first two kugel recipes given.

For a slightly different flavor, try substituting brown sugar for white sugar when making fruit kugels.

Instead of baking kugel in a baking dish, pour and bake in cupcake tins and serve as individual side dishes.

MYSTERY PERSON

Do you know who's who?

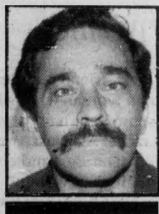
The Mystery Person played with the bands of Sammy Kaye and Bobby Sherwood.
The Mystery Person served in the U.S. Army from 1952 to 1954.

The winner of the Post and Opinion Mystery Person will receive a copy of Cecil Roth's A Short History of the Jewish People, with 169 illustrations, published by Hartmore House. Each week an additional clue to a well-known Jewish person will be given. Responses must be made by mail. The first entry received wins.

College division All-America hoops

By **SHEL WALLMAN**

With the Division I scene in disarray, college division Jewish hoopsters are in position to challenge for multiple slots on the 1989



U.S. Maccabiah basketball team. Our 1988-89 College Division All-America Basketball Team will provide the talent, and when the Maccabiah team roster is released, we'll learn who survived the final cuts. Now let's meet the players.

Yram Groff received a suitable reward for his brilliant career with Amherst; he was named All-New England (Div. III), 1st-team. Yram led the Lord Jeffs in scoring with 17.7 ppg on 50% shooting and in steals with 51. He also climbed for a 5.6 rebounds (#3 on team) and fed for 2.9 assists (#2).

After missing half of his junior year with a torn leg muscle, **Steve Wool** worked his way back into competitive form and as a senior, was named Lawrence's (13-9) most improved player. Steve netted 12.5 ppg (#4) on 46% shooting with 8.1 boards (#2), 2.1 assists (#2) and 72% from the stripe. The all-time charts at Lawrence now list Steve #3 on career three-pointers and #19 on career rebounds.

Ayal Hod reached the U.S. from Israel nine years ago, spent his freshman year at Coker College in South Carolina, and then arrived at Yeshiva University (12-11) with his brother, Lior. The Hod brothers had found a home and Yeshiva began to experience winning seasons. As a senior, Ayal bled the hoop for 22.3 ppg (#1) on 47% shooting while cleaning the glass for 13.9 rebounds (#1), feeding for 2.0 assists and stretching for 3.1 blocks. Ayal scored a career 1817 points to eclipse his brother Lior's record set last year and was named All-IAC, 1st-team.

There aren't many 6:4 guards in Division III, but Mike Hess made the transition from forward while

Divisions II and III

F — **Yram Groff** (Sr) — Amherst — 6:4 from Tampa, Fla.

F — **Steve Wool** (Sr) — Lawrence — 6:2 from Evanston, Ill.

C — **Ayal Hod** (Sr) — Yeshiva — 6:5 from Atlanta, Ga.

G — **Mike Hess** (Soph) — Ithaca — 6:5 from Roslyn, N.Y.

G — **Dave Ceisler** (Sr) — Manhattanville — 5:10 from Armonk, N.Y.

helping Ithaca to a 16-9 season. Only a soph, Mike notched 12.1 ppg (#2) on 47% accuracy with 4.2 caroms (#4), 1.7 assists and 30 steals (#2).

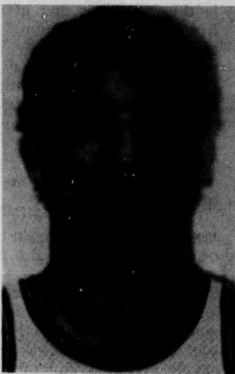
David Ceisler attended Manhattanville (12-14) in the NYC suburbs, but he is most definitely a downtown shooter. David led the Valiants with 39 three-pointers, converting 44% of his long range bombs. In addition, David threw in 15.6 ppg (#3) on 53% shooting and 72% from the line, while dishing for 2.4 assists (#3) and grabbing 3.4 rebounds (#4).

Honorable mention

Yudi Teichman (Sr) — Yeshiva — 6:1 (F) from Hillcrest, N.Y. It was a career year for Yudi. He poured in 18.0 ppg on brilliant 65% shooting, 6th best in the nation, while feeding for 4.0 assists, climbing for 12.6 rebounds and committing 52 thefts. Yudi's 95% from the charity stripe led the nation and his 110:65 assist to turnover ratio was excellent. He was named All-IAC, 2nd-team.

Mike Greenstone (Soph) — Swarthmore (5-20) — 6:2 (F) from Chicago. Mike put together a fine sophomore year. He accounted for 11.9 ppg (#3) on 46% shooting with 7.2 rebounds (#2). Mike was named a MAC-Southeast All-Star.

Dave Brooks (Fr) — Brandeis (16-10) — 6:7 (F) from Brookline, Mass. A Boston Globe, 2nd-team, All-Scholastic, Dave chose Division III and made an immediate impact with the Judges. Not wanting to place too much pressure on a frosh, the Judges didn't start Dave, but he was #5 in minutes played and led Brandeis with 7.4 boards and 29 blocks. He also hit for 9.4



Gary Rubin

ppg (#4) on 48% shooting and 70% from the stripe.

Brian Forman (Jr) — Skidmore (7-16) — 6:3 (F) from Randolph, Mass. Brian failed to dominate as had been anticipated, but he did pop for 12.9 ppg (#2) on 47% shooting, while distributing 1.6 assists (#4), scaling for 5.5 boards (#2) and abetting in 29 thefts.

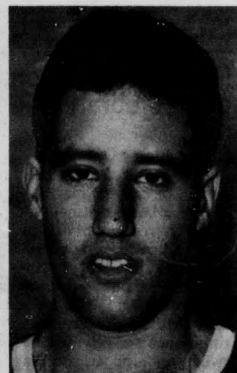
Geoff Berger (Sr) — Skidmore — 5:9 (G) from Lake Grove, N.Y. In his first season as a starter, Geoff demonstrated senior leadership with 3.6 assists (#1) and 43 steals (#1) to go with a fine 90:51 assist to turnover ratio.

Gary Rubin (Sr) — Puget Sound (15-13) — 6:0 (G) from Portland, Ore. A private eye was hired to locate Gary's jumper, but the shamus drew blanks. Down from 50% to 28% on his FG attempts and scoring a meager 2.7 ppg, Gary did lead the Sound with 4.0 assists and showed off a fine 109:52 assist to turnover ratio.

Steve Cronin (Sr) — Tufts (13-11) — 6:7 (F) from Roslyn Heights, N.Y. The co-captain was the only jumbo to start in every game,



Yram Groff



Brian Forman



Yudi Teichman



Ayal Hod

while scoring 7.8 ppg (#4) on 53% shooting with 6.8 caroms (#2).

Eric Davis (Soph) — Yeshiva — 6:0 (G) from New York, N.Y. In his first season for the Maccabees, Eric raised a few eyebrows by feeding for 7.0 assists (#1) and making 56 steals, while scoring 12.0 ppg (#4) on fine 60% shooting.

Jason Greenstein (P) (Sr) — Occidental (15-10) — 5:9 (G) from Boulder, Colo. The Oxy's point-guard, Jason provided 5.8 ppg (#6) on 37% shooting with 3.0 assists (#2) and 2.4 rebounds. Jason started every game

and had a fine 75:48 assist to turnover ratio.

Michael Swell (Sr) — Brandeis — 6:6 (F) from Boca Raton, Fla. Michael was the work horse for the Judges. He started 25/26 games, was #2 in minutes played, netted 9.1 ppg on 50% accuracy, fed for 2.8 assists (#3), skied for 5.5 boards (#4) and always drew the toughest assignment on defense.

Send all information, leads and questions to Shel Wallman at 70 W. 95th St., Apt. 27G, New York, NY 10025.

Russian cage team to play Israel 5

TEL AVIV — Israeli fans are looking forward to the match between Israel's national basketball team and

their counterpart, the Soviet Union five, the first time teams of the two nations have faced each other.

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LETTERS

FREEDOM OF THE PRESS — The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, P. O. Box 449097, Indianapolis, IN 46202. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.

Freedom of action, and celebrating it

Dear editor,

Two feature stories (P-O, April 26) compel clarification of a basic distinction between freedom of expression and celebrating abnormal behavior. Stacy Offner defends her public posture as a lesbian who is also a rabbi. Rabbi Elliot Gertel distinguishes sensitively between an "upbeat, soothing" film like "Delancey Street" and a "brooding and sarcastic Torch Song Trilogy."

Behavior which is not the norm, and doesn't hurt anyone, need not be condemned. However, it is not to be celebrated! The moral basis for questioning the gay lifestyle is simple: what would happen if it became the norm? It would spell the end of society.

Stacy Offner has every right to be a lesbian in the privacy of her own life. However, as a former teacher of future rabbis, I always emphasized their function as role models, and that a rabbi — as a religious leader and public figure — must expect that most of his private life will be highly visible and will be of public interest (i.e. especially in his community). Stacy can love and sleep with any woman whom she wants and reciprocates it (...she describes it most passionately). However, the Jewish community is fully justified in utterly condemning her role as rabbi while loving and sleeping with women (and bragging about it!).

All this is part of a

growing, irresponsible in so-called "liberal" circles. John Milton and others described "deterministic freedom." It distinguishes between freedom and license, i.e. the behavior of free; people also has certain rules which determine what is right. Freedom does not mean freedom to do whatever your heart desires or your latest impulse dictates.

Rabbi Bernard Mandelbaum
55 Bonita Vista Rd.
Mt. Vernon, NY 10552

Rabbi Frank is lambasted

Dear editor,

As a recent victim of Loring J. Frank (P-O, April 26, "Who is a Jew? Anyone!"), I take exception at the fact that you devoted an entire page to this man.

My father, may he rest in peace, passed away on Feb. 22, 1989. Loring Frank was part of the funeral package offered by the funeral home with which my parents had made arrangements a few years ago. My father's death came suddenly, and upon receiving the news, I had to gather two children and make a fast trip to Florida from Connecticut. Having no time, and no reason to be suspicious, I did not even think of checking out Frank or asking to see his credentials. I am an affiliated and practicing Jew, well-versed in the conventions of respectable Judaism.

Loring Frank put me through a nightmare I shall

never forget. Immediately preceding the funeral, he passed out robin's egg blue business cards with gilded embossed tablets and urged funeral attendants to remember him for interfaith marriages. I was unaware of this until after the funeral service, which was one of the most undignified I have ever attended. Loring Frank is not even familiar with the 23rd Psalm. In the middle of the eulogy, Frank held up my notes, and, in front of the congregation, asked me to decipher my handwriting ... notes on a father who, in his lifetime, served Judaism well, strongly practicing tzedekah, loyalty, and honesty. Frank made a mockery of my farewell to my beloved father.

Part of the service was conducted with the casket in front of a wall of mosaics, depicting, among other themes, St. Francis of Assisi feeding his birds. When I pointed this out to Loring he was amazed and said that despite the other funerals he had done at this place, he had never noticed the backdrop. And the picture you published ... Loring in his flowered, embroidered robe. This was worn at my father's funeral.

You have seen fit to publicize a man who calls himself rabbi, although only perfunctorily educated by his own father. Your article did not mention that the senior Frank had been "kicked out" of the conventional Conservative groups and was denied membership even in the U.A.H.C. Do you truly believe this "rabbi" can teach anything to even a limited observant Jew?

Until now, I had enjoyed reading your publication as relaxing bedtime reading. Last night, reading your centerfold article, forced me to relive a nightmare.

You owe it to your readers to publish the truth about this character who makes a mockery of Judaism, rather than publicize him as a true rabbi available for intermarriages. G-d knows, we are already losing too many of our young people, so why in the world would you see fit to promote him?

Sally Michlin Goldstein
323 Lansdowne
Westport, CT 06880

Ethical will worthwhile

Continued from page 11

I leave you my unpaid debts, they are my greatest asset. Everything I own — I owe.

To America, I owe a debt for the opportunity it gave me to be free, and to be me.

To my parents, I owe America. They gave it to me, and I leave it to you. Take good care of it.

To the Biblical tradition, I owe the belief that man does not live by bread alone, nor does he live alone at all. This is also the democratic tradition. Preserve it.

To the 6,000,000 of my people and to the 30,000,000 other humans who died because of man's inhumanity to man, I owe a vow that it must never happen again.

I leave you not everything I never had, but everything I had in my lifetime: a good family, respect for learning, compassion for my fellowman, and some four-letter words for all occasions. Words like: help, give, care, feel, and love.

The second will was written by Abraham Ellis, a businessman and a philanthropist in Philadelphia, who was 80 years of age when he died in 1960.

He wrote to his children:

"Do not allow the coals of anger and contention and strife to be kindled within you... No matter how great your wealth and how powerful your position, live quietly, live modestly, dress simply, speak gently, and conduct all your affairs with humility. [In business always do] what is right, what is straight, and what is honest... Give at least 10 percent of your income to charity... Jealousy can destroy a man and envy can sometimes harm a person beyond repair. [Do not allow that to happen to you.] [Lastly, develop love] ... between husband and wife, parents and children, brother and brother."

Finally, the last ethical will was written by a young woman, unnamed, who was informed that she had a terminal disease and was going to die in a short time. She wrote: "To my husband: you have been my closest

and best friend ... Please remarry a woman who will share life's burdens and joys with you, rather than just a marriage bed ... Choose a mate wisely, and with my blessing.

To David, my first born: you have the one basic ingredient that will make you a success in life ... honesty. Believe in yourself as I believe in you...

Teresa, my only daughter: please use your mind and body wisely. When you marry, I hope you will keep the Jewish faith...

Jamie, my good-natured son: remember to think of the less fortunate and find a meaningful way to contribute to society...

To you all: I am glad you're my family. I will always be with you, and you with me, in one way or another."

My friends, 3,500 years ago Jacob felt that a will handled by his lawyer that merely distributed his wealth would not be sufficient. To him, an ethical will was even more important.

So, too, to the comedian, the businessman, and the young woman about to die, a parent's duty to leave one's children a proper direction in life was far more important than leaving the children one's stocks and bonds, property and cash.

To all of you in our congregation, I say that the greatest thing we can give our children is instruction in how to live honorable lives. These were Jacob's last words to his children just before he died (Gen. 49:28): "Ish asher K'vir-cha-to bayroch o'am," "Everyone, according to his blessing, he blessed them."

Jacob was trying to tell his children: Use your potential. Do the best you can do. Do not try to be a carbon copy of someone else. A carbon copy is never as good as the original. Maximize your own blessed potentials. Be honest and be compassionate. Don't think only of yourself. Think of others, too.

I pray that we, too, will leave our children a legacy of moral and ethical ways.

Amen!

Gordon

Continued from page 8

shower or two, and listening to music.

10. Sharing household tasks: I clean, you cook, I fold, you iron, I mow, you rake. Next week, reverse it, or not, as it suits you both.

Of course, very few marriages are in an optimal state all or even most of the time. Ebbs and flows, ups and downs, are part of the human condition. Marriage might also be seen as a journey in which two people together, and at times separately, discover all the other things in life they cannot offer each other. There is a growing sense that the past is past and that life is not a meaning but an opportunity for meaningful experiences. Although traditions, rituals, observances, and flexible roles can give marriage structure and purpose, they can never substitute for loving, caring, kindness, loyalty, and having fun together.